EMBLEMA
ANIMÆ
OR
Morrall Discours
reflecting upo
Humanitie
Written
By John du Plesis now
Cardinall of
Richleu.
Translated by I.M.
Also
Variene of Observations
delightfull to the minde.
LONDON
Printed by Nic:
and Joh: Okes
1635.
Will Marshall
Sculp:

# EMBLEMA ANIMÆ

OR

Moral Discourse reflecting upon Humanity.

By John Du Plessis Mornay Lord of Buckley.

Translated by I. M.

Virtute & Labore.

LONDON
Printed by Nic. and Joh. Okes
1625

# TO THE READER.

Courteous Reader,

THere are three sorts of Men, *Natural*, *Morall*, and *Divine*; and all are partakers of *Blessings*, though not alike: The *Natural* hath that of beasts, he lives, he feeds, and dyes before he can be said to be. The *Morall* that of men, which is endued with Reason, which *guides*

him

him to the knowledge of *Arts*, of *Wisedome*, of the perfection of *Nature*, the Solace of the *Body*, and Tranquillity of *Minde*. And he lives the life of a Worthy man, and leaves behinde him a lasting memory. The *Divine*, hee flies a higher pitch then all, his *Soule* is mounted on the Wings of *Contemplation*, and having already all *Morall instructions*, hee soares with the Eagle to attaine those Heavenly *Mysteries*, which GOD himselfe hath revealed, and never leaves till hee hath soared himselfe by a prepared flight, and happy death in the high Tribunall of that Holy of Holies.

Courteous Reader, the Author of this little Booke (who writ it, though long since, in *French*) had liberall Education, which

which diverted him from pitching upon the first. And the Controversies of the Times would not permit his free *soule* to instruct the last. So that retiring himselfe into a meane betwixt them both, hee writ this little Booke, and Intituled it *Emblema Animæ*, which though *Morall*, yet hee that understands, may finde both *GOD* and *Nature* in it, and in mine opinion, hee makes the best Concord, that joynes these together, where we may finde *Man* in *Nature*, that in *Him*, and GOD in them both.

The Writer or Composer of this litte Volumne, being a man of great Eminency and Learning, whose Fame divulgeth it selfe daily to the World; I hope, is enough to commend

it without my weake applaus
For my part, as I was the Tra
slatour, I assume nothing to m
selfe; but onely desire for m
labour, that it may bee enterta
ned friendly, and censured ch
ritably: this is all that I shall re
quire at thy hand, gentle Re
der, and in lieu whereof, tho
shalt ever have my wishes, th
what he hath writ, may wor
happy effects in thee;
and this is the part
of a Friend.

J. MAXVVE

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EMBLEM

# EMBLEMA ANIMÆ:
## OR,
# MORALL DISCOVRSES REFLECTING UPON HUMANITY.

### DISCOVRSE. I.
*Of Preparation against the assaults and onsets of passions.*

MAN's Happinesse on Earth, (next to the knowledge of *Christ* and his *Maker*) depends upon his owne *Actions*, which duely considered, and that the *Soule* is, as it were, the fountaine and well-spring therof:

for indeed, the greatest Jewel that can be said to be incompast in so little a place, is the *Soule* in *Mans* body, which containes in it the *Image* of *God*: our chiefest care, (if wee desire to lead an happy life) ought to be spent in quieting and making calme that *better part* within us, endeavouring by all meanes, that it be not troubled, nor diseased by vulgar and popular opinions, they being things much contrary to the excellency of the *nature* and *essence* thereof.

A *Passion* is a violent motion of the *Soule* in the *sensitive part* thereof, which is either made to follow that which the *Soule* thinketh to be good for it, or to fly that which it takes to bee evill: And there are sundry sorts of them, which are therefore called *passions*, to put a differ-

rence

rence betwixt them and the fancies of the *Soule*, which are naturally in-bred in it. Now there are two seasons, the one of *Prosperity*, the other of *Adversity*, wherein the *Soule* is wont to be vexed and tossed with those of the inferiour part, as with so many violent and impetous winds; and especially in the ebbe of *adversity*, for many great joyes are not so pleasant, as one tormenting calamity prooves irkesome. A Father fetches more sighs, and sheds more teares for the death of one Sonne, then he shewes smiles at the birth of many. And therefore we must herein immitate Mariners, who before they loose off from the Port, do furnish themselves with all things necessary and needfull for resisting of Tempests and stormes; and provide our selves

aforehand of such sound and substantial discourse, as may anchor and stay the *minde* against the push of our *Passions*, when as they, like so many surging waves doe, nil we, will wee, overflow into our Boate; and as *Xenophon* did exhort his fellow Citizens to sacrifice unto God in time of *Prosperity*, to the end they might finde him the more ready and favourable, when as they should invoke him in their *Adversity*: So must we doe, and even at our first leasure, contract acquaintance with rectified reason, to the end, that when wee shall stand in neede of her ayde and assistance, shee may come running to us, as knowing us by our voyce, and having already an affectionate and earnest desire of our defence.

For *Reason* is the office of *Ver-*

*we*, and not of fleeting inconstant *Opinion*, or tumultuous passion; but is mans *bonus Genius*, his good spirit in such sort, that hee cannot without shame stumble; and the discourse of rectified *Reason* is both the master and daunter of all peevish and perverse *Affections*: for, when as we have once taken good notice of them by an earnest examination and tryall, made and had touching the same, and that wee have ripely & advisedly weighed both what power they have over us, and what Empire wee hold over them: They are not thereafter so fierce and furious in our behalfe, but are more easily, and with much lesse labour appeased & pacified. They therin not a little resembling our little Dogs, which will barke uncessantly at such as they are

wont to see and know, but by and by are quieted, as soone as they heare the voyces of them.

The Empiry or seate of the *minde*, when it is fixed in it proper Sphere, is *Wisedome*; *Science*, and *Art* being the two supporting pillars; and these three are the mistresse parts of a reasonable *soule*, whose governour and guide being the *minde*, the Wise have compared the commandement of it above this sensuall and terrestriall part of the *soule*, out of which our passions doe spring, unto the office of a Rider, who teaching and training his Horse, and sitting within the sadle, manageth and turneth him at his will. But if hee should bring a young Horse to the Tourney or Tilt, which had never before borne the Bit, or galloped the round, he must needs now

needes reape great discredit thereby, as not having before broken him with covenient Discipline, fit for a managment of so great importance. In like manner, before we put our backs under the burthen of any busineſſe, or expoſe our ſelves unto the publick view of the world, wee muſt endeavour to breake and bring under this wilde and unbacked part of the ſoule, and make it, as it were, to bite upon the Bit, by bringing it to learne the lawes and meaſures whereby it muſt be managed, and maſtered in all occaſions, and at all occurences, and bee in any ſtate or condition: like patient Gameſters, winning and looſing with like moderation: and make them be as a lofty Ship is, which in a rough Sea is directed in all occaſions by one wiſe

*Pilot* to her wished Port.

Moderate *passions* are the most affable expressions of humanity; *passions* must not bee too fiery, nor too dull, the first are like horses that endanger their rider, the latter prove a trouble to guide; the one will not bee back'd by any, the other will be abus'd by any: a good temper is a sure expression of a well composed *soule*, as that prudent Monarch said, He that is without anger, is without love; for he that was never angry, cannot tell how to love. And in the meane time, we must not forget to enhearten and encourage it, by acquainting it with the pleasure and contentment, wherewith is accompanied the issue and end of all worthy and vertuous actions.

*Meditation* is a secret lifting up of

of the *soule* from vanity, and a fixation of the *resolution* upon things really good and honest; and it is much helpt by *Eloquence*, which being a *purity* and *elegancy* of Speech, stirres up discourse in the apprehensive *parts* of man: and when it is connext with *Meditation*, they both give an edge unto the *soule*, and make it steele-hard, unpierceable, even unto the sharpest point of the strongest *passions*; and usually wee prove admirable at every such exercise, when wee have before hand accustomed our selves unto, what difficulty soever they may seeme to carry with them. For custome is a second nature, and when the *soule* takes delight in any vertue, it is gain'd upon by a customary iteration. On the other side, there is

nothing (bee it never so easie) which will not seeme hard and difficult, and withall much trouble us, if we are found but novices and new apprentices therein. Even the first acts of *Sinne* seeme fearefull and difficult, want of use and skill is a great discouragement, and perswades an impossibility of performances. How often, thinke yee, must *Canius* have meditated upon Death, and revolved in his *Minde*, what thing it should bee, who being condemned by the Tyrant, and sent to the place of execution, was so farre from being any whit dismayed thereat in his *Minde*, that merrily, and as it were jestingly, hee bid the Centurion, who came for him, remember that hee was stronger

ſtronger by the advantage of one Cheſſeman, then he againſt whom he played at that houre? And who taking his leave of his neareſt and deareſt acquaintance, for his laſt farewell, uttered no other words but theſe: *Now my deare friends, I ſhall preſently finde that which I have ſo long longed after, and ſo much deſired to know, if the ſoule bee immortall, and whether men in dying, doe feele the ſeperation of the Soule & Body which they endure?* Wee muſt needs thinke that this man, though a Heathen, had a long time exerciſed himſelfe in commanding aad over-ruling his *paſſions*; and that hee had aforehand armed & fenced himſelfe with faire *reſolutions*, ſeeing that with ſuch conſtancy and gravity he went to undergoe a death both *cruell* and *iniuſt*. If the

the onely desire to understand what should become of the *soule* after *death*, could make the torment and torture not onely tollerable, but also acceptable unto him: What *Resolution* then ought the certaine and assured knowledge of the *Soules* immortality, together with the hope of eternall felicity, worke in such as doe seriously meditate upon the same in their mindes? May not these goods, thinke ye, make unto such mindes not onely suportable, but even comfortable and delectable both *Death* it selfe, and all other disastrous afflictions which they endure, seeing they are as waves which doe push us forward unto the sweet and sure port of everlasting rest and repose?

## Dis. 2
### *Of the choyce of Callings and Affayres.*

EPAMINONDAS Prince of *Thebes*, so hated idlenesse, that finding one of his Captaines asleepe in the day time, hee slew him; for which act being reprooved by his Nobles, he answered, *I left him as I found him*; comparing idle men to dead men. And truely man is not borne to live *idlely*, but rather, as one of the fayrest members of this faire *Frame*, hee must conferre, and attribute his whole travaile and paine to the conduction, and conservation of that civill society and condition wherein hee is placed.

And

An idle man is truely said to be the barrenneſt piece of earth in the whole Orbe, no Creature but is in ſome kinde laborious: How doth the Sunne chearefully Charriot it through the rounding skie? the fire how reſtleſſe in his quick catching flames? how fluctuous the waves? even the Earth is not wearie, thoug after ſo many thouſand Teemings: 'Tis imployment keepes the ſoule ſound, and ſafe. And becauſe in the choyce which men make of a *calling*, their reſt and quietneſſe doth principally depend, and that nothing doth ſo much availe to the leading of a contented *life*, as when they finde themſelves fit for the *ſame*: They ought before all other things, to take a tryal and ſurvey of their owne ſtrength,

and

and ſeriouſly bethinke themſelves of that *charge* which they are about to embrace: ſeeing uſually we preſume too much upon our owne power, and attempt more then our ability is fit to atchieve; this errour is incident almoſt to all our actions. Hence many times the plough preſumes to bee a Courtier, the Shepheard will confute the ſubtilleſt *Scotiſt*, and preſumptuous Ignorance will conteſt with *Euclide* for the preeminence in the Mathematicks. And hence it is, that ſome will diſpend more then their meanes may well beare: And others in labouring and toyling, goe beyond their abilities; ſome are not maſters of their owne anger; others dallying, diſporting, and playing the pleaſant, will not ſpare any perſon, no not the

Prince,

Prince, although thereby they should incurre the danger of hazarding their heads. Some are unapt to manage publicke affaires, being either of a *sullen* and *solitary humour*, or of a slacke and slow *disposition*. Others it doth not beseeme to be at Court; for that they be either obstinate in opinion, or uncourteous in behaviour. And that which maketh us to fall into these faults, is that we doe not throughly see and looke into our selves. Whence it commeth to passe, that neglecting to take a true tryall of our owne *ability*, wee often undertake imployments of such *gravity* and *weight*, as that afterwards wee must either abandon them with ignorance and shame; or else if we goe on with them, we must needs suffer much trouble

and

and anxiety of spirit, as a silly Asse that's over-loden with an heavy burthen, or as a distracted traveller, which hath lost his way in a great Forrest.

Now that a *man* may the more warily weigh his occasions, or affaires, before he put under his backe, let him remember, that alwayes the *bearer* must have more pith then the burthen: for for if it bee huge and too heavy, who seeth not that the undertaker must bee constrayned either to leave, or else to lye down under it; and consider, that there are divers kinds of affaires, some whereof are hard and uneasie; not so much for that they bee weighty and important of themselves, as for that they be matched and mingled with a multitude of toyleſome and troubleſome buſineſſes which follow them?

them: Therefore *actions* of this kinde are to be shunned, because they doe very much disquiet the *minde*. And we should rather make choyce of such *affaires*, as we may well and easily execute, or at least with a reasonable industry bring to an end. *Sutor ne ultra crepidam.* For actions beyond our capacity to be undertaken, is no otherwise, then to alter the Moone in her orbe, or to strive to stop the motion of the Spheares. For alwayes it is a good thing to desist from the prosecuting of our begunne businesses, when as wee shall finde, that they take not such a course and way, as in the beginning was proposed and expected by the undertaker: For it is but as to sayle either without, or against the Winde, or to swimme against the

the streame; or indeed to conclude upon impossibilities, or dangerous inconveniences. I say not this to affray, or dismay, nor so to discourage any *man*, as to make him decline and eschew the undertaking of necessary and needfull *imployments*, because of the manifold encombrances and cares wherewith they may bee accompanied: so that not daring to intermeddle with any matter of moment, hee should abide without some businesse and charge, which were to leade a life both unprofitable and unpleasant: Nature prompting every man to listen to somewhat, and chiefly unto such things as bee expedient and profitable for the Commonwealth: *Non solum nobis nati*, as good members, either making

the

the body politick, completer, or safer, or stronger. But I meane to insinuate, that seeing the life of man is naturally subject unto perplexities and paines, it behoveth him so wisely, and warily to demeane himselfe, that if it be his *Fortune* to bee called to the undertaking of vertuous and laudable *Actions*, hee neither be so feeble-harted, as to shunne or relinquish them for their difficulty, as some have foolishly done, who have left the kirnell, because the nut hath been hard to open; nor yet so foole-hardy, as to undertake such affaires as goe beyond the reach of his power. *Noli altum sapere*: This is as a dwarfe to offer combate to a *Giant*. And if the narrow roome of *Poverty*, or ample pallace of *Honour* hath either advanced any beyond *Imploy-*

*ment*,

ment, or taken them from it, there is no *Vocation* so lawfull as just *Religion*, for *reason* is contradicting, and *Nature* corrupted, but *Religion* steer'd up by *Faith*, is placed above all cavils of *Imagination*, and being above all, and so free, gives limits to our *Actions*, and the safest direction for our *Calling*: *Policy* may governe the *World*, *Nature Policy*, but *Religion* both: *Policy* & *Nature* may be her councellors, but shee is the Soveraigne; they may bee vsed at some times with commendation, but shee at all times with necessity and approbation. Therefore let none despaire of *Businesse*; for heere hee shall finde both labour, and rest; labour in searching out the *Knowledge* of God, and *himselfe*: Of God, repleate with *Wisedome*, and Mercy; and

and that in his Sonne humbled, weakned, debased, of himselfe; dust, ashes, earth, and grasse: And rest, in the saving *love* of the one, and well performed *duty* of the other. And this *Exercise* is most fit for a Christian, and above all, for them, on whom God hath bestowed no other Talent.

## Disc. 3.

### *Of providence and fore-sight.*

A Wise man in time of *peace* makes his preparation for *war*: a good Mariner before he goe forth of the *Haven*, makes provision of what is necessary to resist the violence of a tempest; it is too late to provide against an evill, when it is already come,

come, and oh how much are we deceived, and how little judgement have we, when we thinke that that which hapneth to others, cannot likewise fall upon us. Therefore take order that ye be not surprized by any humane accident, that ye have not before-hand prudently foreseene; *abundans cautela non nocet*, a prudent fore-sight is as a warning-piece, or an Alarum-bell, to descry the danger approaching; which thing yee shall easily performe, if in all the *affaires* yee shall take in hand, yee diligently fore-thinke your selves of such inconveniences and crosse encounters as may fall out, according to the nature, quality, and ordinary issue of your affaires; and such provisoes commonly doe marvellously mitigate, sweeten, and

and abate the sharpnesse and harshnesse of all sinister *accidents* and *chances*, which cannot then bring any sensible, or notable alteration, by reason of their not comming unlooked for; but contrarily, inconsiderateneſſe is the precipice of the *soule*; this is to leape before we looke, and to give the possession of our hearts to a stranger, which may be our foe to betray vs: It is no otherwise, but as if one should rush upon an armed Enemy without *skill*, or *weapon*, or *knowledge*: Ambuscadoes not discovered, have ruined many hopefull intended actions, and doe endamage such persons as suffer themselves to bee surprized, not considering how that *nature* sending them into this *World*, hath alotted them rough and uneasie seates. Such men

doe

doe not minde, how that about their owne dores, many times they have with their eyes seene loving wives weeping and bewailing their deceased husbads, and husbands with dewy eyes burying their beloved wives, & deare children. They doe not ponder, how that such persons as did yesterday walke, and talk with them, to day dead, lye buried in their graves: nor yet thinke how quickly the grasse flourishing, hath bin mowen and cut downe in an instant: how soon the Oxe hath bin led to the slaughter, and the sheepe to the shambles. So apt are we to bee deceived, and so little foresight have we of our own condition, that what we see daily with our eyes happen unto others, we never or seldome consider that the like may befall our selves.

If wee would take notice o
things as we ought, we should
rather finde occasion to mar-
vell, how that disasters and
dangers which doe follow us at
the heeles, have delayed so long
to overtake us, and having o-
vertaken us, how it could bee
possible that they should have
handled us so harmelesly, and
gently as they have don. But we
grosly deceive our selves, when
as for feare that men take us to
be timerous and fearefull, wee
thinke ill to fore-cast and foresee
*dangers*, and will not a whit
mistrust our owne judgement:
Whereas indeed there have bin
few or none prevented in their
proceedings, but who have
rushed inconsiderately to the
execution: Men in this kind be-
ing as wilde Horses with lame
Riders, running furiously, with-

out

out due management, to utter ruine: whereas, indeed, *Providence* is like the foundation of a goodly fabricke, which being either slightly layd, or not at all, the building cannot have permanency or stability, but being rightly and surely grounded, it prevents a certaine and suddaine ruine. It behooveth the Pilot, who is minded to set saile, to *know* that he is in *possibility* of a *storme*; so we must know, that the *chance* which hath happened to one, may likewise befall unto us, and that which hangeth over the heads of all, may fall upon any one, without exemption or exception whatsoever. That which some make light by long suffering, a wise man makes light and easie by long Cogitation. He considereth exactly the nature of all things that may

offend him, and preſenteth unto himſelfe whatſoever may happen unto him moſt grievous and inſupportable, as *ſickneſſe*, *poverty*, *iniuries*: for a wiſe *forecaſt* propoſeth the worſt events, knowing the better will helpe to eaſe it ſelfe, and examineth in them all that which is according to *nature*, or contrary to it, he marketh well anothers misfortune, as a thing which may no leſſe befal unto himſelfe, then it hath already done unto his fellow, and hath this advantage, that before any ſuch miſchance take hold of him, he is already *armed* againſt the fury and force of the evill. He knowes that it is too late for a man to make head againſt a *danger*, when it is already come, and bootleſſe to ſay, I did not think, that ſuch a misfortune ſhould have befalne me.

*In-*

*Inſipientis eſt dicere non putâram*: whne as a diligent *foreſight* might have wrought a *prevention*, and ſo ſhund both *diſcomfort*, *diſcredit* and *detriment*. And that there is not any wealth in this world, which hath not following after it *poverty*, or any *health* that is not apt to bee diminiſhed by a lingring *diſeaſe*, or any *honour* which is not in poſſibility to be turned into *diſhonour* and *diſgrace*? or any high *riſing* which is not apt to *downefall*? or any eſtate from the *Peaſant* even to the *Prince*, exempt from alteration, ſo that which hath befalne to one, may likewiſe befall another? and many times *felicity* eates up *circumſpection*, and that guard wanting, wee lye ſpread to the ſhot of any enemie: many have had a ſuddaine and earely Sunne-riſing

ſing, who have beene oppreſt with ſtormes in the mid-day, or elſe have ſeen a foule *ſunne-ſet*: *Felicity* is pleaſant, but as ſubject almoſt to inſtabilities, as to being: He that ſtandeth, let him take heede leſt hee fall: it is a thing farre more eaſie to be caſt *be-a-long*, then to riſe up to eminency, and in a mans trouble this is the moſt aſſured comfort, that in his priſtine *providence*, he hath armed himſelfe againſt thoſe preſent evills which now have light upon him. It were a matter both tedious, and contrary to our deſigne, to diſcourſe of ſuch as Fortune (if ſo wee may ſpeake) from high degree brought low, and of mighty men in a moment made miſerable. In ſuch a variety and viciſſitude of matters, if yee doe not forethinke how that all humane accidents

accidents may touch you, as well as others, ye give adverſities great power over you, which by the *prudence* of him that foreſeeth them, are not a little abated, and made more milde. Againſt publick evils, a man ought to conſider from whom and by whom they are ſent, and to marke their cauſe. It is God his *providence*, from whence commeth and dependeth an abſolute *neceſſity*, which governeth and ruleth all, and whereunto all things are *ſubiect*: and if wee deſire in any thing to bee like him, our *mindes*, out of queſtion, would bee in greater reſt: Let every man therefore employ his *actions* about ſuch things as bee of a more certaine and conſtant condition: So ſhall he ſit downe with content, and enjoy the ſweetneſſe and com-

modity of tranquility and ease.

But in this world all things are subject to tottering and turning, and there is nothing under the Cope of heaven stable and firme: What honour, what wealth, what friend have not had their recesse as well as an accesse; workes admired for their greatnesse, and supposed to bee everliving for firmnesse, in a short transition of time, have eyther not beene, or not knowne, but by their ruings: witnesse the *Mausolæum*, the ship bestriding *Colossus*, *Marcus Scaurus Theater*, the bituminated walls of *Babylon*, and how little rests of those *Egyptian Pyramides*, & how uncertain a knowledge doth remain of their builders: the remedy therefore most fit unto our infirmity, is to *fore-see* this instability, and not to

to *paſſionate*, and turmoyle our ſelves about thoſe things, the poſſeſſion whereof is no leſſe toyleſome and troubleſome, then was the acquiſition and purchaſe thereof. And therefore wee muſt love them as things which may leave us, and withal, have ſo much *foreſight*, that they never leave us firſt. When on a time it was told *Anaxagoras*, that his Sonne was dead, *I knew very well*, quoth hee, *that hee was a man, and that hee was borne to dye once*: and ſo when it was told one, that hee had loſt ſuch a friend, and ſo much wealth, anſwered, I was well before I met with either, and muſt bee well without either. In like manner, muſt wee be prepared for all adventures. My friend hath not aſſiſted me: wel, I knew that hee was a

man, and one that might *change*. My Wife was very vertuous, and yet was shee but a Woman. Afflictions of *body* and of *minde*, sickneſſe, caſualties, loſſes, impriſonments are befalne mee: They are welcome; theſe are as great bleſſings, as Dignity, Health, and Pleaſure; ſeeing they proceed from one and the ſame, the giver of all things, and may worke better for mee then the other; for thoſe may ruine me by *pride*, theſe may doe me good by *humbling* my *thoughts*, and tutoring me to a contented *reſolution*. And hee that thus before hand bethinketh himſelfe of humane accidents, ſhall never bee taken at unawares', neither ſhall hee have neede to ſay, as cuſtomably the unadviſed are wont, I did not thinke of ſuch a thing:

unto

unto whom the chances of Fortune doe occasion much affliction and anguish, because they finde themselves disarmed of this wise fore-sight. *Vlysses* overpassed many dangers and difficulties, and yet none of them all did afflict him so sore, as one thing which did take him at unawares, even the death of a dog, which hee loved dearely. And hence make wee this French Proverbe prove true: *That a person surprised, is halfe beaten.*

## Disc. 4.
### *Of each mans Vocation and Calling.*

*Vertue* and *Industry* are the chiefest props of an honest Calling, and it behoveth a wise

wise man to carry himselfe equally betweene them both, taking *Vertue* for the *guide*, and *Fortune* for the *Companion*, and *follower*: For it commeth oftentimes to passe, that such as doe not thinke diligently of that which they doe, are seene to fall into such a kinde of life as is painefull to beare, and uneasie to be abandoned: Having a sullen dislike of, or a distrustfull hope, either of their *Callings*, or of good successe in them; like ill husbands, who doating either on the native, or perhaps but artificiall beauty of another mans wife, doe presently either despise their owne, or else *affect* that which is altogether *unlawfull*. Which is certainely a great streight, and a case that doth require much prudence, and patience, with piety, to implore

implore the ayde and assistance of God; for patience with humility in Gods behalfe, is the remedy which doth most lighten and ease the evill: For these two are the bankes, as it were, to keepe in our too much swelling desires, or indeed, they are the two supporters of a conscionable *Calling*; both these joyn'd, give encouragement in all assaults: But the proud man scorns his own *calling*, or envies anothers seeing happinesse: and the impatient man will not endure to stay in his circle, or lawfull *bounds*, for some opposing unpleasantnesse. Consider *poore prisoners*, at first what *paines* they endure, to beare the burthen that is laid upon their legs, but after that they are once accustomed thereunto, *necessity* teacheth thē, and use maketh all such hard

usage

uſage eaſie unto them. There is no manner of life, howſoever hard and ſtrict it be, which hath not ſome kinde of ſolace and refreſhment to ſweeten it. And truely there is not any one thing, wherein *Nature* hath ſo much favoured us, as in this; that ſhee maketh us to finde the *remedy*, and mitigation of our miſ-fortunes, in the ſufferance of them.

The caſe then ſtanding as it doth, that man is born obnoxious, and ſubject unto all manner of miſeries, wee muſt conſequently ſuppoſe that wee are all of us the priſoners of *Fate*, who holdeth us tied and fettered hand and foot; and that there is no difference, ſaving that the fetters and chaines of ſome, are of Gold, and of other ſome, of iron. Wee are all of us in one and in the ſame priſon, and thoſe that

that hold others captive, are in the like condition and caſe themſelves in regard of others. If the deſire of honour turmoyleth thee, the deſire of riches doth trouble another. If baſeneſſe or obſcuritie of birth doth afflict thee, to others Nobility and greatnes doth bring a thouſand diſcontented thoughts: Art thou ſubject to the commandement and will of another, that other is ſubject at leaſt to his owne, having his braines and his breaſt beaten with ten thouſand hart-burnings, and diſeaſements which thou doſt not eſpy: in ſumme, if yee marke all things well, our whole life is nothing but a *ſlavery*, wherein every one ought to take good heed how to demeane himſelfe in his *calling*, and how hee may content himſelfe therein; winking at

that

that which is evill in it, and applying himselfe unto that which is good; not looking so much upon the contempt that may be incident to it, as upon the lawfulnesse of it, the commendation ensuing, and what comfort you shall reape in the end, as good travellers, not regarding so much the storme, hardnesse, or length of their way, nor yet the dirtinesse of it, or the heate of the Sunne, as they doe ayme at the end, and the comfort they shall then have. For there is no *calling*, howsoever painefull and toylesome it be, wherein the patient soule doth not finde some contentment and gaine, though that cunning and skill bee more exquisite in time of *Adversity*, then of *Prosperity*. For when as calamities and crosses doe present them-

themſelves, then muſt wee gather all the forces of our wits togeather, and ſet our whole vigour and ſtrength againſt ſuch imminent or preſent evills, repoſing our whole confidence in God. *Ionas* had leaſure even in the *Whales* belly, to make his ſupplication and prayer unto God, and was preſently heard: or like politick ſoldiers in a Garriſon, keeping watch alwayes round about the Towne, yet moſt of al at thoſe places where the *Enemy* preſſeth moſt to enter. In this manner all accidents, how grievous and uneaſie ſoever they be, may be ſweetned and lightned.

To this purpoſe alſo it is good, that each one ſet certaine bounds and limits to the hopes of this life, as men uſe to governe with a bridle Horſes,

or

or untamed Oxen with a yoak, which meanes keepes them in, and bowes their necks, and then they are made serviceable: so let every man think with himselfe, that howsoever humane things be different and various in the outward semblance and shew; yet, nevertheless, inwardly they resemble one another in their inconstancy and vanity.

A *Calling* is the Tye of every *man* from *Sloth*; it gives him health, it drawes the mind from thinking on such things as precipitate the Soule: it is a warrant to justifie our actions: by it Common-wealths have their true decorum, and are therefore permanent: because upheld by continuall imployment: It is ever best, when honesty steers the course, and meane one beare not envy against such a

are in higher places then they; there must bee quiet subordination, else all will turne to confusion, all the parts of the naturall bodie, are not Eyes, nor all head, nor all hands or heart; but some Feete, some Legges, and some Toes: there must bee some to obey, and others to command, in a wellgovern'd family, in a City, in a Province, in an Army; who so murmurs against *superiours*, would as much *despise* their *inferiours*, and certaine it is, that what good or joy the chiefe partake of, is communicable to the whole: for often times that which wee account high, is as a steepe hill, from whence a man with very little adoe is hurled downe headlong. And truely such as have lived content, have not beeene alwayes those that have made

made the better choyce: but rather those who prudently and discreetly could carry themselves in that estate and calling which they once made choyce of, taking patiently the evill that fell out therein, and endeavouring to redresse such accidents as did crosse their desires. This advice likewise is required to keepe discretion, which seasoneth, and giveth a taste and relish to all things. And for this cause, *Plato* did compare the life of man to the play at Dice, whereat whosoever doth play, ought alwayes to strive to have a faire throw, and yet content himselfe with any cast that commeth: Or as they that goe to Sea, intend to stand out against all weather whatsoever, and so doe married folkes resolve to continue the bond of

*Love,*

*Love*, in *Adverſity*, and in *Sickneſſe*, as well as in *proſperity* and *health*. For ſeeing that good and evill lucke is not in our power, at leaſt wiſe we muſt labour to take chearefully our chance, and withall to thanke God, for that the worſt that could, is not fallen out. Whereas men of weake wit, having Fortune at will, are ſo tranſported with joy, that ſcarcely they know what they doe; they are ſo inſolent, that no man can keepe them company; they can abide no body, and no body can abide them. Whereas in the time of *adverſity* they are ſo amazed, and ſo melancholy, that they are almoſt overwhelmed with ſorrow and heavineſſe of *minde*: yee ſhall ſee them like unto the ſicke of a languiſhing and anguiſhing diſeaſe, which can

can neither abide heat nor cold; or to poore condition'd Soldiers, who are too lofty upon a *victory*, but dare not ſtand to any blood-ſhed, or will not endure the *Campe* when the Enemies have the better: Such men are Candles, that will burne pleaſantly, and ſhine brightly in a ſtill quiet roome, but if it be carried into the winde, goes out preſently with a ſtench.

Whatſoever thy fortune bee? beare it with *patience*, if thou art low, ſtrive not to emulate thoſe above thee; for in ſo doing, the bow which thou ſeekeſt to bend, will fly backe upon thee; and if thou art high, contemne not thoſe meaner under thee: for that is to take up a ſtone to fling at thy ſelfe; but ſo weigh both thy minde, and it, as that a golden meane may bee the

the Center of all thy hopes.

The Philosopher *Theodorus* was wont to say, that hee gave his Schollers instructions and lessons with the right hand, but that they received them with the left; and so doth it fare oftentimes not with a few, who with the left hand take hold of the luck which fortune (I meane Gods providence) reacheth them with the right. It were much better in my judgement wisely to imitate the wise diligence of the Bees, the which of Thyme, which is but a dry Hearbe, do make the sweet and pleasant Honey; So should wee out of this harsh and combersome life, extract and draw whatsoever therein is good, and chase away what is evill therein; or case and cover it closely, and who knoweth not but that such

such as are exercised in the *actions* of *Vertue*, can draw by certaine secret, and supernatu rall kind of Alchymy, good ou of evill? *Diogenes* was bani shed, but he made good use o his banishment, in that hee di (in the meane time) betake him selfe unto the study of *wisedome* And surely a wise man is advan tag'd in any state, and drawe Gold out of dirt, and gathe Honey from Gall; and knowe how to live as well in a Prison as a Palace. And this shall no be so difficult and hard to doe, as it seemeth to be; if by frequent exercise yee doe endeavour to acquire the habitude and setled custome of living content. Can yee not abide in the Houses of Princes and Great men? con tent you then with your owne. Doe yee finde your selfe unca-

pable

pable of government in the Common-wealth: play then the good Citizens part, and be content to obey. Thus doing, yee shall make unto your selves facile and easie, that which most men deeme to bee strict, and hard in the course of your life.

Moreover, it shall much availe you in your discontentments, to represent unto your selfe the great and famous personages of the time past: how and with what wisedome, and courage they have remedied and borne the crosses and calamities which befall them in this life: for the examples of others are as spurres to urge us to follow them, incitements they are to imitation of the good we read of in others: Doth it displease you that you are destitute

of children? Consider how many Kings, Princes, and Potentates, have dyed without issue. If poverty doth vexe you, weigh in your owne minde, how many excellent men have beene likewise poore, who nevertheless have lived patiently without complaining. On a day it was told the Philosopher *Stilpho*, that his daughter had done amisse: the fault (quoth hee) is not in mee, but in her fortune and mine. To *live* is a *gift*, to *dye* is a *debt*: and then is that ransome onely payd, which al thy life time was due by Nature for thy being, and this is much eased by the *patience* of a discreet man. If the churlish and froward conditions of your owne grieve you, set before your eyes so many wise, honourable and illustrious

men

men, as have quietly comported with the importunities of theirs. *Socrates* had the most froward wife in the world, and hee said that by enduring of her at home, hee did learne to bee patient abroad.

The world is full of such examples, and if wee did not love our selves so much as wee doe, it is certaine that in the greatest crosses and encomberments of this life, we should finde comfort enough. For there is not any prison, how darke or streight soever it bee, which will not give place unto a Song, to refresh somewhat the poore prisoners perplexed in minde. Finally, I say, that if yee serve God, and feare him, *Charity* shall bee able of it selfe, to procure peace and tranquility unto your *spirit*: which the whole

world cannot performe, although every one should offer themselves to helpe you. Let *Truth* guide thee, whose purity will cleanse thy heart: Aske not what it is, but embrace it: It is the Rule of *Reason*, and Birth of *Vprightnesse*; by it thy life will bee full of sweetnesse and pleasantnesse, thy profession, thy end shall be better then thy beginning, and that also full of hope.

## Dis. 5.

### *How a man must order and rule his life.*

NO man would accept of *Life*, if hee knew what it were: for all men doe so

much complaine of it, yea even the wiſeſt; that if that length of dayes which thoſe in the firſt Age before the Flood, enjoyed, were given them, it would but increaſe and augment their ſorrow; and this happens through the unconſtancy of the world. Therefore it is expedient in my conceit, that a man hold, and keepe a certaine ſtayed and ſettled manner of living, and that he vary not with every winde: For a rolling ſtone ſeldome gathers moſſe, and who ſo alters and changes his courſe of life, is as a cockboat which is drivon to and fro with every tyde: men that abide in their *callings*, are as fixed Anchors, free from dangers, or like ſtarres, comely, becauſe they moove in their own Orbes with conſtăcy: ye ſhal ſee many much

subject to this vice of changing their manner of living from day to day; so that they cannot ground or settle themselves upon any thing whatsoever. Wherein they doe resemble such as have never beene accustomed to be at Sea, who assoone as they beginne to sayle, runne out of one vessell into another, leaving the bigger, to put themselves into a lesser, and by and by leaving the lesser, to returne to the bigger againe. And thus they continue in changing, untill they evidently know, that nothing can fit them; because that whither soever they goe, their queasie stomacks doe keepe them company, and consequently, their vomiting disease: as men whose constitutions are not solid, change often, sometimes their *Ayre*, sometimes

times their *Diet*, sometimes their *Actions*, and other times their *Company*, content with nothing.

Also, there are others, that bring their *passions* with them unto their affaires, and seeke incessantly after a new manner of living, and never accomplish what they have once begun; but move onely as their *passions* move them, continuing no longer in the constant practice of their duties in their *calling*, then so farre forth as they are invited and hal'd on by these masters. All things goe against their stomacke, all things displease them: whether to be imployed, or to be idle; to serve, or to command; to be married, or to be single; to have children, or to have none at all: finally, nothing doth fit their fancy, nothing doth satisfie their desire,

save onely that thing they have not: and such folke must needes live as miserable as prisoners fetterd in perpetuall paine, being constrained to bee in this place, after this manner onely; and so their *Mindes* are not properly said to be content, but forced.

There is likewise another manner of men, not much unlike unto the former, that cannot keep themselves quiet, nor bee at any stay, in any time, or in any place. They cease not to goe and come, alwaies intermedling with *affaires*, without being thereunto called, and busying and bestirring themselves about that which no wise concerneth them. These men when they goe out of doores, if yee but aske them whither they goe, they will answere

you

you thus; *I know not, I goe to doe as the reſt doe.* They runne along the ſtreets, they haunt the publick places, and then they returne home full of vexation and wearineſſe, without any deſigne: for there is nothing that doth ſo much irke and weary mens *Mindes*, as to *labour* in *vaine*. They are like unto little Ants, which doe climbe upwards upon trees, and after they have mounted to the toppe, are forced to creep downe againe the ſame way they went up, without bringing downe with them any good at all. Many doe live in this manner, whoſe life is nothing elſe but a buſied leaſure, full of tumults and toyles: yee ſhall ſee them poſting on with ſuch vehemency and ſpeede, as if they would carry away

with them all that they finde before them in their way. Like Gnats and Muskeetoes, who are wondrouſly agile and buſie in the Sunne, yet doe nothing but peſter the ayre, diſturbe paſſengers, and tire themſelves with a fruitleſſe agitation. The ſtreets, the Churches, and Markets are ordinarily full of them.

Theſe bee they which forge, and frame newes: they will bee the weighers of mens worthes, and the givers of garlands. They will talke laviſhly of other mens lives, and diſcourſe of other mens offices, keeping a babling coyle; or keeping a Regiſter as it were, or dayly obſervations of others proceedings, but forgetting their owne: Like fooliſh Hiſtoriographers, writing and deſcribing the qualities

and

and diſpoſitions of other men, but not making one ſerious *contemplation* of their *imperfections*: or indeed like unto Surveyors, who imploy their time with diligence to mete out the lands of others, not beſtowing any care about their own. It is a principall poynt of *wiſedome*, truly to know how to eſteeme of life; hee that eſteemeth and loveth his life for the love of it ſelfe, he lives not but to live: But a wiſe man lives no longer, then that his life may be worth more then his death; a great part of life is loſt to thoſe that doe ill; a greater to thoſe that doe nothing; and all to thoſe that doe that they ſhould not doe; ſome bginne to live when they ſhould dye: like men that undertake to begin a taske when the Sunne is ſetting: ſome ended before they

beginne

beginne: and amongst other evills, *Folly* hath this, that it alwayes beginnes to live, but its intentions come not to a perfect period, but leave off to build further, even at the laying of the first stone. But the actions of a well advised man tend alwayes to some certaine end, and what he proposeth, he brings to perfection, because his intendments end in performances: Neither doth he burthen himselfe with more businesses then hee can conveniently put in execution. And truely the man that undertaketh much, must needs, in my opinion, give Fortune much power over him.

## Disc. 6.

### *Of the diversity of Actions.*

EVery one in my Opinion, ought to take paines in enabling himselfe to comport with the time and matters, according as they accidentally happen: being not onely experienc'd to travell in a Sun-shine day, but also in rainy and misty weather; and not to tye themselves so much to one manner of living, but that in case of necessity they may forsake it. For if we consider man according to the life, wee shall finde him full of vanity, weakenesse, inconstancy, misery, and presumption; a fruitfull argument to divert him from singularity.

For

For even as a man that is whole and ſound, ſhould not ſubject himſelfe to the keeping of one certaine rule in his dyet, but ought rather to accuſtome himſelfe to eate ſometimes more, and ſometimes leſſe, at one time of one meate, and at another time of another meate; to drink now of Wine, and then of Water; to abide ſometimes in the Sunne, and ſometimes in the ſhade; ſometimes to labour, and ſometimes to reſt: So muſt he frame and faſhion himſelfe to all manner of accidents, for in ſo doing, any new chance whatſoever, that can befall, (for there are infinite in the courſe of our life) ſhall neither trouble him, nor diſquiet him: yea, though he be driven to betake himſelfe to ſome other manner of living, yet ſhall he doe it without much

trouble,

trouble, (provided alwayes, that temerity and rashnesse be away) by reason that he shall be so well inured thereunto before hand, that it will bee easie for him to give place unto the time that offereth it selfe. And truely the impotency and weakenesse is all one, not to be able to change in time of need, and not to be able to continue constant in a good course; for he that loveth riches, shall not be satisfied with it; and hee that cannot comport with necessity, hath not the valour of a Christian.

Moreover, we must mingle and temper our matters in such sort, that they may bee fitted proportionably one to another. As for example, at one time to be solitary, at another time to be in company, the one for our friends sake, the other for our selves:

selves: for we must not alwayes remaine in our grave mood, for that will make us abhorred: neither must wee shew our selves continually jocund and glad, for that will render us despised. But wee must carry our selves discreetly, observing comelinesse and conveniency of time and place, as the life of man doth require. For it is a needfull thing for a man, at one time or other to recreate himselfe, by giving intermission to his more serious affaires. The earth is not alwayes tilled, but sometimes laid downe to rest; a bow, or an engine that is alwaies held bent, loseth his former strength: Nature desires intermission; the stomacke that is alwayes gorg'd, proves at length weake, and doth not so much digest, as vomit what is sent into it.

Labour

Labour in some is a weakner of the spirits, in others a waste; in some it makes the head dizzy, in others the back, and all suffer, though not alike; howsoever, if continuall, it consumes the spirits, debilitates the nerves, stupefies the senses, overthrowes the whole fabricke of *Nature*, and so what is warrantable by *moderation*, by *excesse* proves insufferable. Recreation is the Physitian that cures all those, and makes them agree in a sweet harmony; and therefore he that will not mixe these two together, is guilty of his owne distemper, and an enemy to the Law of reason, and a disturber of Nature it selfe.

We read of *Socrates*, a most grave Philosopher, that hee made no scruple to play and refresh

fresh himselfe with little boyes and of *Cato* a very auster[e] that sometimes hee did feast h friends, thereby to refresh him selfe with the pleasure of the company, and to recreate h mind, wearied with the weig ty affaires of the Common wealth. Also of *Scipio Africanu* that he would delight himsel with dancing: and indeed hone and moderate recreations, are Whetstones to ſte an edge u on our mindes to undergoe a suffer all labours.

And this we have said, to she that the *minde* of man require some releaſe. Neither hath h his due liberty, who hath not t meanes sometimes to bee at le sure. The fruitfullest groun if they are not laid to wast become barren in a short tim Continuall labour maketh t

mind

minde of man to become ſlacke and weake: even as *laxineſſe* and *luxury* doth make it heavy, feeble, and faint. Our *Recreation* ought to bee as our ſleepe, which reſtoreth our ſtrength, and giveth us breath to returne more freſh, and joyfull to our imployments. But if we ſhould ſleepe continually, it would bee a death and not a ſleepe.

The law of reaſon eſtabliſhes a conveniency in the ordering of all things; and knits it ſelfe to *Nature*: which ordaines foure ſeaſons, wherein trees appeare, Leaves budde, beare fruit, and ripen, and after retyre their ſap into the body of the earth; to teach even men, that reſt is altogether as neceſſary as Labour: and thoſe which of old did eſtabliſh *Lawes*, have ordai-

ordained there should bee also certaine *Feastivall dayes* in the yeare, to the end men might in a manner bee constrained to surcease from the imployments of their ordinary callings and take some pastime after their toyle; and of old, we finde that many excellent men were wont to allot some parcell of time to their recreations. *Asinius Pollio* a great Orator, was never so much busied in affaires, but hee reserved for his pleasure and pastime the two last houres of the day; during the which space, hee would not so much as read the Letters which hee received from his friends, fearing least they should minister unto him some new care and anxiety. Others were wont to labour untill noone, and the remnant of the day

day they did spend about mea-
ner matters. And the Canon
it selfe allowes civill Recreati-
ons, and that on the Sabbath,
to those which weekely labour,
hath afforded no releasement.
The lights which they distri-
bute to servants at Court, doe
likewise limit and bound the
times appointed both for labour
and rest. Conscience also which
is placed in the minde of man,
to decide the difference betwixt
the *Body* and the *Soule*, even in
holy execreises ordaines a re-
pose, following that first Institu-
tion of rendring God his glory,
and man his right.

And there was a decree of
the Senate of *Rome*, which did
beare a prohibition, that no new
thing should be propounded, or
mentioned in the last two
houres of the day. Further-
more,

more, when a man is weary of his worke, he doth finde himselfe marvellously refreshed and restored, when as he goeth out into an open and spatious place; and it seemeth that the free aire doth repaire and renew the strength and vigour of his dispersed and spent spirits: our studies though they ought to bee our Closets, yet they must not be our prisons; wee may labour as Servants, but not as slaves; we should goe to our worke as to master it, not so that it shall master us. For conclusion, yee ought to love diversity and change according to the time, and take heed left yee nourish, and cherish your minds too delicately and daintily.

For that having of its owne *nature* great strength, provided that it be wakened and tonzed up,

up, it were not reasonable yee should suffer it through voluptuous and delicious living to waxe feeble and faint. *Thales* being asked what a luxurious minde was, answered presently, it was no other then as a man dying, or drown'd: wee must deale with pleasures as men doe, who taste Honey, onely touch it with the tip of our finger, not with our whole hand, for feare of surfet: What ruines of Cities have pleasures made! what brave spirits have they quell'd! and indeed, whosoever gives his whole minde to delights and luxury, frames an Engine against himselfe, workes a net to catch himselfe in, and digs a pit for his owne destruction. and no sooner doe yee come to that point, to be impatient and delicate, but assoone all things

begin

beginne to crosse your good
king. Divers things are offen
sive to divers men, which to o
thers are not so; and that is
cure to this man, which to a
nother is hurtfull. To eate,
goeth against your stomacke; t
to be hungry, it hurteth you; t
sleepe, it slayeth you; to be
wake, it vexeth you: and as
sicke or queazy person, yee go
on in a restlesse maze, alwayes
searching and seeking after som
new thing; such delicacy an
tendernesse hath bin the cause
that divers have had much ado
to comport with the very thing
which are necessary in this life,
as to lie, to sleepe, to wake,
rise, to dine, to suppe, to talke
to walke, to loath and uncloath
themselves: so that some have
thought it death to bee alwayes
wearied in beginning the new
again,

againe, and reiterating ſo often the ſame things. Such people come to ſo great extremities, that they can hardly manage, or maintaine the manly courage of their minde; neither can they frame themſelves in all, to know and taſte of many things, and alwaies in every of them to carry a good ſtomack. For in this caſe there is the like reaſon & condition of the *body* and of the *mind*. Hence it is, that yee ſhall eſpie ſome men ſo tenderly diſpoſed, that a ſmall noyſe of their neighbour will annoy them, and the ſound of a little Bel will trouble their braine. For as unto a crazy and ill complectioned body, ſo unto a drooping and languiſhing *minde* it doth ſemblably befall, that what thing ſoever toucheth it, doth prick it and ſting it full ſore.

## Disc. 7.

### *Of the choyce of Friends.*

IT is not with *Vertue* as with worldly Princes; her pride consists not in her plumes, nor the glory of her state, in the greatnesse of her Traine: But shee is as well contented to lodge in a poore Cottage, as in a Kingly Palace: Her greatest Glory is in Friendship, where two hearts are mutuall connexst, and dare lay down their lives one for another. There she exults, and esteeme nothing more heavenly; to this purpose shee hath dispersst her rayes, that *Amity* might bee common to all.

There

Therefore seeing that the *life* f man necessarily hath neede f *Friendship* and *Fellowship*; or it is a matter both harsh and ard for a man to have alwayes is *Minde* bended to busi- esse; and would bee yet more earisome, if hee had not one ith whom he might take some leasse; and that wee proove ommonly too negligent and areless in making our *choyce*: Vee ought in my judgement o chuse such people for our *riends*, as be of a mild and meek *nversation*: whose words and ctions hold conformity; (for any times between the tongue id the hand, there is a great yes journey) and who be- use of their calme and quiet isposition deserve to bee be- oved, for there is not any thing at so much doth content, and

delight the minde of man, as
faithfull and trusty friendship:
Hence *Cicero* used to say, that
it was as great an evill to have
the Heavens without a Sunne,
as to have a man without a
Friend: And *Socrates* wisely
held, that Friendship was the
sweetest possession, and that no
piece of ground yeelded more,
or pleasanter fruite then a true
Friend; It being a great content-
ment to finde a *person* so dispo-
sed, unto whom yee may safely
impart your most secret affaires;
whose *counsell* may *advise* you,
whose *cheerefulnesse* may *quali-*
*fie* all your *cares*, and whose *pre-*
*sence* may *appease* al your *paines*
and *expell* your *pensiveneſſe* of
*minde*: And therefore yee must
endeavour to chuse such *friends*
as are free from *covetousnes* and
all notorious vice: For covetou-

men love you, but respectively for what you have; and surely they cannot bee true friends, who aime not at direct ends: and of such we say, as *Aristotle* sometimes was wont; *Oh friends, I thinke there bee no friends.* For vice like the fire taketh hold of that which is neerest unto it. So that wee must doe as men are wont in the time of plague and pestilence: which is to separate and sever the sicke from the whole: it being a contagion and an occasion of sickness to let them live together. Nevertheless, I do not like that we should be in our choyse too scrupulous but circumspect, but seeing wee cannot finde folkes together *perfect*, wee must hold those for good which bee lesse evill: love opens Heaven, and shuts

up hell-gates, is entertain'd a
Queene among other *Graces*
chaseth away fiends, is a sacred
flame kindled in our breasts by
*Nature*, and hath expressed it
first heate betweene husband
and wife, brother and sister,
friend and friend, it is the *soul*
and *life* of the *world*, more ne-
cessary then Fire and Water.
*Friendship* is the companion o
*Iustice*, the bond of *Nature*, th
defence and safe-guard of a *Ci-*
*ty*, the comfort of *old age*, an
the quiet harbour of *mans life*.
*Friendship* is as the Anchor to
Ship, a Buckler to a comba
tant, as a Bulwarke to a Castle
it is the juncture and closure o
all sores, the medicine for a
maladies: But *ingratitude* dri
up the fountaine of all good
nesse. By *Friendship* all thing
consist, and *discord* decayes; an
the

therefore in the election of *Friends*, yee ought chiefly to avoide ſuch as bee extreamely ſullen or ſad, who weepe and wayle at all things, and deſpaire of all things, although otherwiſe they be ſuch as do love you, and would prove faithfull enough unto you: For in the ſtate of *adverſity* how will he be fitting to comfort, or exhilarate my ſpirits, who either knowes not what comfort is, or elſe no: how to adminiſter it? for if hee be faithfull, and not pleaſant, he may ſerve well enough in a calme, but hee is not fit for a ſtorme. For it is a thing that muſt needs trouble us much, to have ſuch a man for our friend as is alwayes ſad, ſighing and ſobbing at every occaſion.

For ſeeing that friendſhip and fellowſhip is ordayned to drive

drive away diſcontent, ſorrow, and griefe, it were neither reaſonable nor convenient to chuſe ſuch a one for your *comforter* and *friend*, as inſteed of delighting you, and of lightning your griefe, ſhould by his *ſullenneſſe* and *ſadneſſe* increaſe your ſorrow, and every day occaſion unto you ſome new vain apprehenſion and feare, either by his owne example, or your judgement.

## Disc. 8.
### *Of diſembling or diſguiſing of humours.*

*Diſſimulation* comes from *Diſtruſt*, which is the Sciene or ſeed plot thereof: for if that were not, and that there

there were truſt and fidelity in all, *diſſimulation* which openeth the frõt, & covereth the thought, could have no place. Now it is a great pain, and a reſtleſſe moleſtatiõ of *mind*, for men to labour to appear different in ſhew from that which they are in ſubſtance. And a marveilous trouble and torment it is, for them to take alwayes heed unto themſelves, for feare leſt they ſhould be diſcovered. Looke how often men looke on them, ſo often doe they thinke that they are eſpied: ſo that in the end it falleth out, that whether they will or no, they doe bewray the humour and inclination which beareth rule in their breaſt. The exceſſive care they have to hide their naturall humour, putteth them to an unexplicable paine: and againe, to bee diſcovered, it put-

teth them to almost an intolerable shame. So that in this covered and masked kinde of carriage there is not that pleasure and ease, which is to be felt in the other plaine and simple kinde of conversation that *Nature* doth lead each man unto. And though there bee some little danger accompanying this plainnesse, that a man may bee the lesse esteemed of by reason of this his inclination when it is discried: notwithstanding in my *mind*, it were better for him to be a little lesse accounted of, and to live openly, then with such paine to disguise and carry himselfe *dissemblingly*. And yet in both the two there is to bee kept a reasonable mediocrity and meane: for there is a great difference betweene a franke and free fashion of behaviour, and a negligent

or careleſſe kinde of carriage. I would not wiſh a man to bee as a Tranſparent glaſſe that every eye may ſee eaſily through it; neither would I have one bee ſuch a darke cell, or ſuch a bolted up cheſt, that he ſhould not be diſcerned at all; the firſt argues levity, the later gives occaſion of feare.

To underſtand this point ſomwhat better, wee have to conſider, how that *Nature* hath indued man with two diverſe qualities and properties, the one generall and common to us all, in making us reaſonable and capable of diſcourſe, wherein we ſurpaſſe the brute beaſts: the other particular to each one of us, as to be inclined to gravity, to policy, to melancholy, or to ſome ſuch humour. In this every one ſhould follow his natural

turall inclination, provided that it bee not absurd, unseemely, or vitious. As if a man be subject to too much laughter, it behooveth him to endeavour to amend this imperfection. But in such qualities, as are not blameable, it is good not to use *counterfeting*, *cloaking*, or *dissembling*. For it is a thing very uneasie for that man alwayes to act the grave, who is not natrally enclined to gravity, as to change his countenance, to enlarge or raise swellingly his voyce, to fashion & frame his eyes and looks to austerity, majesty, and greatnesse: The which gestures if a man chance to forget through negligence and oversight, by and by he is discovered.

In my conceit it were much better for such a man to follow his in-bred cheerefull inclination,

on, and gay humour in conversing with others.

Notwithstanding, if it bee a mans fortune to be preferred to a place of dignity and honour, such as doth require a grave, or severe countenance & carriage, then in this case it behoveth him to constraine and command a little his joviall inclination. But this must be don with much discretion and moderation, and by degrees, and in such sort that this change offend no man. And this kinde of dissembling, or disguising of humours cannot bee blamed; seeing the quality of his charge doth require it, for the seemly bearing wherof, he must be content to take the paines, to put aside, or rather to smother a little of his facile and easie disposition.

But there are some light-headed

headed and ridiculous, which notwithstanding men take for graye, stayed, and magnanimous, gold in show, but feathers and froath in substance and value. Others there are, and some great ones, who largely possesse both Riches and Honour, and yet these doe give themselves over to a depraved and loose voluptuous will, whenas their open carriage proclaimes them wise, modest, and discreet: And there are others againe, who without cause, labour to counterfeit and cover, or rather smother their good inclination; for being borne of a milde and meeke disposition, they endeavour to dawbe themselves over with the untempered morter of inhumanity, roughnesse, and austerity, making themselves Woulves or Beares, whenas indeed

indeed they are Doves and Lambes: Alſo others there are, who being very cowards, will yet make ſhew as if they were the moſt valorous in the world, as if not afraid to encounter *Hercules* himſelfe, when as upon tryall their hearts dare not bid their faces looke upon an angry countenance, and by this meanes they cannot bee brought to know themſelves.

But yet this their coloured and conſtrayned courage they cannot carry farre off without diſcovery: The common ſaying alwayes proving true, *That no violent or conſtrained thing hath long continuance.*

## Disc. 9.
## *Of Vanity.*

*Vanity* is the most essentiall and proper quality of humane Nature: there is nothing so much in man, bee it malice, infelicity, inconstancy, irresolution, (and of all these there is abundance) as base feebleness, sottishness, and ridiculous vanity: And therefore *Pindarus* hath expresst it more to the life then any other, by the two vainest things in the world calling it the Dreame of a shadow. So that is a very hard thing, yea, I dare say impossible, that a vaine and ambitious man can ever attaine to taste sweete and most desirable tranquillity

quillity of minde, which the wiſe have ſo diligently ſought for by Sea and by Land, on foote, and on horſe, ſparing no paines: For hee that hath his minde and heart eaten with the gnawing worme of Ambition, cannot attaine to that which he deſireth, to wit, that place, credit, and account which he doth crave. Hence *Phavorinus* was wont to ſay, that man was partly *hatefull*, partly *miſerable*, partly *ridiculous*: *hatefull*, for ſeeking after unfitting things, *miſerable*, for fayling in his hope of enjoying lawfull things, *ridiculous*, for hunting with eager ambition after things which were not decent, honeſt, and far beyond his ability. And as of himſelfe he promiſeth alwayes more then he can performe: So likewiſe in his habits, attire,

and

and all his other things, hee doth uſually goe beyond his meaſure, and is found to be in the ſelfe ſame paine wherein are lodged all thoſe which ſtrive againſt the ſtreame or which creepe and graſpe upwards againſt a ſteepe Rock and becauſe in ſettting forwards they make too much haſte, therefore they lye the further behinde. *Moderation* carries a ſoft pace, and ſubmits her ſelfe to the rule of *Temperance*, ſhee vailes under a ſlow ſaile, and by little and little creepes along; yet in that neglected pace goes further then the galloping ſcope of Prodigality; they that goe too faſt or climbe too high, are both alike ſubject to præcipices: the true meanes to attaine unto eaſe is, for a man to make a ſmall

ſem

ſemblance and ſhew, then indeede his power and ability doth beare, and to ſet aſide all pompous ſuperfluity and vanity, as well in his attire, as in his traine: and to hold alwayes for his meaſure and rule that which is neceſſary; for *Nature* is content with little, and what is above neceſſity, is to bee well looked too, or elſe ſuſpected for more then convenient; ſo that there is no roome for that which hath no other ground but a vaine opinion, or a frivolous conceit: yea in our very eating and apparelling, we muſt take heed there appeare nothing ſo ſingular, or odde, that men may in an extraordinary manner take notice thereof. It is likewiſe very expedient and profitable, that we refraine our hopes, and that we extend not our deſignes further

then

then wee may well attaine unto.

As for riches, endeavour to come by them rather of your selfe, then of fortune: And every way it is a principall point for a man to bee moderate, as well in his actions, as in his intentions. For when any tempest, or storme of fortune shall fall out, it shall have the lesser power to prevaile upon him, and to give him the overthrow, if it finde him with his sayles gathered in, rather then hoysed up to the full winde; as theeves hardly enter into that house, whose windows and doores are all shut in close. Finally, a man ought so to dispose and demeane himselfe, that although Fortune should frowne on him, by reason of lacke of meanes, yet let him beware lest hee bee at once

once both croſſed in his condition, and quelled in his courage by the incommodity of want.

If your *minde* giveth you to love *Bookes*, indeavour to make them ſerve you for another uſe and end, then for ornament to your Chamber-wals, as ſome doe, which purchaſe and buy many, only for oſtentation; to be looked on, not to bee looked in; therein reſembling *Aſſes*, and *Mules*, which carry good victuals on their backes, and yet eate not thereof at all. The immoderate multitude of ſervants, bringeth unto the Maſter a multitude of charges and cares, with an exceſſive great paine: They have beene oftentimes the Burres, and ſometimes the Briars of their Maſters Fortunes, and not ſeldome the

Barres

barres to eminent preferment; they are but as so many spunges to dry up great revenews.

The *Ætolians* on a time invading *Laconium*, drove before them out of the Country 50000 servants, whereupon one sayd, that these were good friends to them; for surely these cormorants would have otherwise eaten up their masters: And they on the other side, are marred and made worse, by reason of too much ease. For conclusion, in what thing soever it be, if yee intend to live according to the opinion of others, yee shall never bee content; but if yee doe live according to reason, and that which *Nature* doth require, yee shall never have want. O how securely and quietly doth the *humble* and *moderate* man live; and how little paines

paines doth he take, to provide and furniſh himſelfe! Weeare not to make our deſires our guides, but Reaſon; not what wee would have is beſt, but what we have: how contentedly lives the Ant in her owne condition with her prudent moderation! And truely, even unto the very brute beaſts which we doe feede, we have in horrour ſuch as be untameable and wilde, and will not ſuffer themſelves to be fed and led after our fantaſie and will. What reaſon have wee then to approve of wilde and immoderate men, which come ſo neere theſe unmanageable and unſatiable beaſts? In briefe, and for a good advertiſement, call to minde, how that the thunder and lightnings doe fall ordinarily vpon the talleſt Trees, the higheſt Hills,

Hills, and the stateliest Towers.

## Disc. 10.
## *Of Prosperity.*

*Prosperity* is the life of *Peace* in a tumultuous War, where all seeke to bee conquerours over poore men, whose weake stability can hardly support it selfe without them; his happinesse being not much unlike a faire house, whose foundation is rotten and decayed. And therefore when fortune smileth on us, and (as they say) every thing falleth out according to our wish, it is then, yea even then, if ever at any time, that wee ought heedfully to looke unto our selves, to hold our affections in reines.

reines, and watchfully to order our actions by *reason*: If ever we ought to looke to the steerage of a Ship, it ought to bee in a stiffe and a high gale of winde: *Stobeus* hath it very well, that prosperity is like a Looking glasse held to the Sunne, which dazels mens eyes with looking on it, and so proves oftentimes dangerous the possessor. For adversity may procure our very enemies and foes to pitty our affliction, but prosperity may move our very Friends to envy our fortunate state and condition.

If wee would rehearse in this place all those which have miserably miscarried by sudden and violent Death, because that they could not in their prosperity moderate and master themselves, the Storie

would be too tedious, it being our intention to uſe brevity, we will therefore leave that diſcourſe: For ſcarcely ſhall wee finde any man, who hath not ſome knowledge thereof: And therefore when as we enjoy the ſmiling favour of time, we ought diligently to avoid all preſumption and pride, which ordinarily doth accompany proſperity: and muſt endeavour to diminiſh and abaſe, as much as wee can, this haughty humour, and ſtrouting behaviour, which alwayes doth follow the heeles of a more favourable fortune, doing as wiſe men doe, who hang plummets on the heeles, or clippe the wings of thoſe birds which they intend ſhall not fly away.

True it is, there are ſome which ſuſtaine ſuch a ranke and dignity,

dignity, that they cannot conveniently debase themselves, except they eyther fall from their place, or at least, not carry themselves in the same as they ought. King *Xerxes* and *Cyrus* got such abundance of wealth by warre, that being there-with puffed up with pride to take enterprizes in hand, through perswasion of wealth, the one after hee thought to robbe and spoile all *Greece*, was slaine by *Artabanus*, the other thinking to subdue all *Scythia*, was vanquished by *Tomiris*, the Queene thereof: see here both these proud Princes, how by possessing too much wealth, nay rather for not using it well, they lost both it and their lives too: and truely men most imploy their prudence and wisedome in tempering their gravity, so that others may bee

brought to impute it to their charge and calling, and not to the naturall diſpoſition of their minde; and therefore it is good that they excuſe themſelves towards their friends, and ſuch folkes as bee of a meaner ranke, whom they have knowne familiarly before, that they have not the leaſure to entertaine them, and to make much of them, by bearing them company, as otherwiſe they would very willingly doe: Yet ſo, that they uſe in the meane time, all the facility and affability their condition and calling can ſuffer them to uſe; not bewraying or ſhewing any ſtormy, or angry moode by their viſage or words, if a man chance to come to them at an unfit houre, or ſpeake to them ſomewhat more importunatly, or undiſcreetly

creetly then reason would require. For it is a like vice for a man not to know how to carry himselfe in his prosperity, as not to be able to comport with adversity: we ought therefore to observe an equality in our whole life, and to shew alwayes (if it be possible) in all the changes and chances therof one and the same countenance, full of courtisie, mildnesse, and gentle in behaviour. Prosperity is very dangerous, whatsoever there is that is vaine and light in the soule of Man, is raised and carried with the first favourable winde, there is nothing that makes a man so much to lose & forget himselfe, as great prosperity; and therfore it is necessary that a man looke to himselfe, and take heed as if he went in a slipery place, and especially of *insolence*, *pride*, and

*presumption. Alexander* the great did far out-run his father *Philip* King of *Macedon*, by his high and excellent feats of warre: but his father did farre surmount him in humanity and gentlenesse of minde. The father was alwaies vertuous and welbeloved, but the Sonne was oftentimes vitious and hated: In such sort that their counsell is questionlesse wholesome and sound, which tell us that the higher and loftier men are, the humbler and lowlier ought they to be.

*Antonius Primus* overthrew himselfe and his whole house by nothing else then his over-much gloring in his valiant deeds, and found this *Maxim* too late to bee true, that a proud and insolent carriage toward men of spirit can hardly compasse any thing, unlesse in some sort

sort or other he that useth it, bee able to over-awe them. *Scipio Africanus* was wont to say, that even as men are accustomed to put wilde and untamed horses in to the hande of Equiriers and Riders, that being daunted and tamed, they may serve them at their need: So likewise is it needfull to tame proud and insolent persons, that have grown wilde through the aboundance of fortunes favour, and to bring them againe within the round and compasse of reason, by setting before their eyes the wretchednesse and weaknesse of humane matters; and the mutability and instability of fortune: as he did that brought his friend into a large Gallery, wherein were hung pictures, divers Kings and Princes at his first sight and view wondrous

magnificent and glorious, in ſo much that preſently he began to deſpiſe and hate his owne low condition, which his friend perceiving, nay ſaith hee, repine not yet, for you have ſeene but halfe of them: Whereupon walking but to the other end, and viewing thoſe pictures againe, they all repreſented the pictures of dead men: now ſaith his friend, who would bee too proud in any ſtate, ſeeing in what a few paces the greateſt proſperity is altered. And for this end we ought in our greateſt proſperity, to uſe the advice and counſell of our friends, yea then wee ſhould give them more authority and power over us then at any other time, to the end they may be more bold towards us in telling us the truth. We muſt alſo ſtoppe our eares to flatterers, which

which may very easily beguile us; nay often devoure us, as *Acteons* dogs did their master; for they are but as Spiders and Cankers, fretting and invenoming the places where they live, like mothes eating through the the garments that give heate to them. For at all times men doe deeme and esteeme themselves to be such as ought to be praised and extolled, but most of all in prosperity: In which it is a thing very rare and difficult to finde a man, who doth not incline to attribute unto himselfe the cause of his own good hap. Few are as *Publius Rutilus* the *Roman*, who being banished unjustly, never chãged his *countenance*, *garments*, nor *gesture* of a *Senator*, neither ever desired the *Iudges* to *absolve* him; but lived in the same *greatnes*, *gravity*, & *authority* that hee

did before, not being beaten downe with sorrow for the strange alteration of his former glory. Neither is there any other season in which men sooner forget God, then when they enjoy health and wealth, dignity and felicity according to their wish: as *Alexander*, who when gotten to the top of all honour, would have beene reputed for a Deity; and *Iulius Cæsar* in like manner would be declared a King, and keepe the place of a Dictator for time of his life: And indeed *Pompey* was overthrowne by his owne greatnesse: So that mishap whensoever it doth happen them, doth serve them for a medicine, because it bringth them home againe unto the knowledge of themselves.

This opinion of selfe-conceit,

for

for a man to thinke too much of himselfe, and to give credit lightly unto the fawning lyes of flatterers, maketh men to stumble, and to fall into many grosse faults, yea, giveth occasion of mocking and bitter reviling, and out of all question, it is a great over-sight, and a folly, for a man to relye more upon anothers judgment concerning himselfe, then upon his owne. This *Philip* (of whom we spake before) seeing himselfe very mighty and victorious, and considering with himselfe, as a wise and moderate man ought to do, how that humane things do not alwayes abide in the same stay, appointed that one of his Pages should each Morning salute him with these words, *Philip, remember that thou art a mortall man.* But how much more may

may the wise and well-disposed Christian say every day to himselfe, *Remember that thou art earth, and to earth thou must reeurne.*

## Disc. 11.

### *Of the comparing of our fortune with that of others.*

IT is an ancient question, whether *Industry* or *Fortune* have most credit: for it is out of all doubt, that both have; and it is clearly false, that one onely doth all, and the other nothing; and commonly they that settle themselves unto the one, contemne the other; but the difficulty is to joyne them together, and to attend them both.

There-

Therefore it is much availeable for the attaining of this tranquillity of minde, that a man ſetting aſide all paſſions, conſider with himſelfe what meanes and commodities hee doth enjoy, and in the next place, that he ſet before his eyes ſuch men as have not ſo much, or elſe ſuch whoſe miſeries doe ſurpaſſe his, as *Democritus* and *Martial* both ſay well, to avoyd diſcontent and miſery, obſerve the life of the afflicted, and ſo by compariſion hee ſhall eaſily ſee how much happier he is: Meaſure thy burthen (ſaith *Martial*) and ſo thou ſhalt beare it wel enough: not doing as many are wont, who have their eyes onely upon ſuch as ſurpaſſe them, admiring and reputing them onely happy and bleſſed. The priſoners hold them

them happy, that are set at large; and againe, those esteem such blessed as are altogether free. The free thinke the rich onely fortunate, and the rich againe those that command. They that command, account Kings of all other most blessed, and Kings those of their degree that excell them in ability and power. Hence it is, that men finding themselves unable to equall such as surpasse them, they doe remaine discontented, and no wise satisfied with their fortune, wherein they both bewray their ingratitude towards God, and beget a torment to themselves. A wise man will not be male-content, though many surmount him in meanes, but rather representing to himselfe the great numbers of afflicted and miserable men the world doth

doth afford, hee will rejoyce and bee glad of his condition and case. If ye see then a man well mounted and furnished with faire horses, richly arrayed, doe but cast downe a little your eyes, and consider how many there are that goe afoot, which leading a poore life, esteem that of yours to be happy; for it is not reasonable that the good fortune of one, or of a few, should have greater force to make you discontent, then should the bad fortune of many have to moove you to be content. How many poore folkes see yee daily that live of their labours, and are laden with children, & pinched with poverty, and which is worst of all, have no hope at all to escape out of their misery? How many is there to whom your life, which ye so much deplore,

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would bring much consolation and ease? *Fortune* may make a man poore, sick, afflicted, but not vitious, dissolute, dejected: many times a man complaineth unjustly, for though he be sometimes surprized with some ill accident, yet hee is more often with a good, and so the one must recompence the other: and if a man consider well thereof, he shall finde more reason to content himselfe with his good fortunes, then to complaine of his bad. We are come to a time so miserable, that one mans life dependeth more of anothers, then of it selfe; and the good of our Neighbour doth occasion us greater griefe, then is the gladnesse we reape of our owne. But if it were possible for men to see unfolded the fortune of such as they esteeme happy, they would

would feele and finde it oftentimes more anxiety and paine, then they do in their own. Who is he that doth not account the conditions of Kings of all other to be most happy? and yet harken what a great King saith of himselfe in *Homer*; *Great Iupiter hath imprisoned mee with great perplexities and cares*: And *Horace* makes a prosperous estate to be the but and the mark, against which most thunderbolts are sent. The Cedar is as soone cut as the shrub, every one strikes at the head first, the faireſt and fatteſt Buck hath the first arrow shot at him. O how happy then are those that live in their little corners out of these dangers and fears! And if it be so that ten thousand folks would be cõtent whith the estate wherein God hath estabſished

shed you, what reason have yo
to complaine, for that yee have
not the estate and fortune of one
whom yee envie? Yee have no
cause at all to kill your self
with sorrow and care, for to at-
taine unto another mans ranke,
seeing there is nothing that so
much troubleth and tormenteth
a man, as this affection and im-
moderate desire of mounting
from one degree of dignity to a-
nother. For such folkes ordina-
rily do follow without conside-
ration any hope whatsoeve
that offereth it selfe; the whic
if it faile to succeede accordin
to their wish, they presentl
beginne to accuse Fortune
and to accurse their hard hap
whereas they ought rather t
blame themselves for their rash
nesse and lightnesse, and the
want of fore-sight. Neithe
do

doe they conſider what a folly it is for them, to impute unto another the blame of their owne weake underſtanding, and the fault they have fallen into, by following that which was either uncertaine, or impoſſible for them to attaine unto. They are like unto thoſe, in my conceit, which fret and fume for that they cannot fly, or ſhoote an arrow with a bow as big as a plow-beame; as *Plato* ſayd of ſome that went in Ships to Sea, who were diſcontented, becauſe they were not able to carthe veſſells, as well as the veſſels carried them.

The cauſe of this evill, is the exceſſive affection men beare unto themſelves: Whence it happens, that in all things they will needs ſtrive and labour to bee the firſt. It is nothing

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in their eye to abound in Wealth, except they have much more then other rich men have.

*Solon* the Philosopher saith, that Wealth is the mother of excesse, excesse the mother of lust, lust the mother of violence, and violence the mother of Tyranny. *Epictetus* thought that Riches were not to bee accounted in the number of goods, for they stirre up to superfluity, and so to discontent, either for not having more, or not certainly enjoying those we have; they are (saith *Socrates*) like lusty horses without a bridle, carrying their master violently to his fall. Behold how this vice reigneth, or rather rangeth in all estates. *Dionysius* the first was not content to be King of *Sicily*, neither esteemed he his dignity accomplished

pliſhed enough, becauſe *Philoxenus* did ſurpaſſe him in Poeſie, and *Plato* in Philoſophy. Wherupon he was ſo furious, that hee condemned *Philoxenus* to the quarries, there to wring Verſes out of the hard rocks, and baniſhed *Plato* out of his countrey. But it were good that he and all other complainers did practiſe the ſaying of a wiſe man, that if all the evils that men ſuffer, ſhould bee compared with the bleſſings they enjoy, the diviſion being equally made, they may ſee by the overplus of that good they enjoy, the injuſtice of their complaint. And out of this *immoderate love* it alſo proceedeth, that men will ſpeak of all things, thereby to ſhew that they *know* all things; whereby they make themſelves to be mocked at, as it once hapened to *Megabyſes* the

the Persian, a man otherwise of great reputation, and valour, who having upon a time entred into the lodging where the famous Painter *Apelles* did plye and practise his art, beganne to discourse touching the same, and would needs give him to understand, that he understood the nature and secrets thereof. To whom *Apelles*, as being a man wise, and well conditioned, thus answered: Truely, *Magabyses* before I heard you speak, I held you for a discreet man, for your silence did grace your brave apparrell, but since yee have meddled to talke of my trade, trust me, there is not the smallest boy heere that grindeth the colours, but will mock you for your labour.

*Hanibal* the great Captaine of *Carthage*, after that the *Romans*

*manes* had chaſed him out of *Italy* and *Affrick*, fled to the King of *Bithynia*, where hee was invited to goe into the Scholes, to heare a great Philoſopher diſcourſing of the ſtratagems, tricks, and ſubtilties of warre, his auditors wondering at his eloquence and ſcience of the Military Art; asked of *Hanibal* what hee thought of him, who laughingly anſwered them: That hee had knowne many old fooles, but that hee had never ſeen, nor heard any man uttering ſo many fond and fooliſh words as that man did, whom they all ſo much admired: And not without cauſe did he anſwer them in this wiſe: conſidering how that this man did take upon him to diſcourſe largely and laviſhly of a matter, which very hardly can be taught or learned in the ſhade of

of a Schoole, and that in the presence and audience of the greatest Captaine, and most experimented warriour that was then in the whole world. Which may teach every man to containe himselfe within the compasse of his calling, without medling or troubling himselfe with that of another mans. The which thing the Poets also have taught us, when as they faine that the Gods doe content themselves each one with his owne *calling* and *charge*. *Mars* medleth with Warre, *Minerva* with Arts, *Mercury* with Eloquence, *Cupid* with Love, *Neptune* with the Sea, *Pluto* with Hell, *Iupiter* with the Heavens, and so of the rest, each one keeping himselfe within the bounds and lists of his jurisdiction. And if that any of them had encroached vp-

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on the office and function of another, he had beene scoffed and chastised for his presumption. And so saith *Xenocrates*, observe the same in many other things: the Elements contayne themselves within their bounds, the Fire, the Water, the Ayre, the Earth, each one knowes his limits; the Moone, the Sunne, and the Starres are not extravagant, but runne out directly in their owne spheares.

How ill a fooles cap becomes the head of a wise man; and yet through that disguise he is discerned to be discreet, when all the choisest garments in the world cannot cover the nakedesse of a foole. And hence we may gather, that all things doe not be-fit nor become all men, and that each one ought to consider what calling hee findeth

himſelfe moſt apt and ſufficient for, and that he contenteting him therewith, and containing himſelfe therein. They that follow the profeſſion of letters and learning, have neede of leaſure and eaſe. Hee that will follow the Court, and laboureth to have the countenance and acquaintance of great men, and to finde acceſſe unto Princes, muſt needs undergoe much paines. So that theſe conditions, and the like, are not fitting for all: and it ſtandeth each one upon to know whereunto he is moſt apt. The Horſe is fit for riding, and running: the Oxe for opening and labouring the ground. The man that is ſorry that he cannot beare a Lyon in his boſome, and he may a little dogge, is hee not more then mad?

If *Fortune* be a bleſſing to the

why ſhouldeſt thou contemne it in another? or if not, why deſpaireſt thou that thy neighbour is richer: does not the ſame Sun ſhine upon all? and is there not a God above the power of *Fate?* who knowes what is better for man, then himſelfe: if ſo, thou art moſt happy in being the leaſt: in that thou art not daily in feare to bee made ſo. But there are ſome, who without leaving any part of their eaſe, and of their vice; would bee as wiſe as the Philoſophers, that have both day and night ſpent their time in ſtudy. The good wreſtlers of old contenting themſelves with their prize, ſuffered the other Champions to win likewiſe theirs at running. Contrariwiſe ſuch as deſpiſing and diſdaining their owne good, doe fighingly ſeeke after ano-

ther mans, doe they not live in displeasure and paine.

They say, that in times past, there was a notable kinde of men in *Bœotia*, which did complaine of their gods, because that their figge trees did not beare grapes, and that their vines did not bring forth figges. Wee must imagine that God hath fashioned & framed diversly men for divers affairs, & that each one ought to content himselfe with that ability or place which God hath imparted unto him, without passing beyond his owne, to pursue, and follow after that which is anothers. For these kind of people make no account at all of that which they have, but onely of that which they would have: they goe alwaies looking a farre off, and little thinke of the place wherein they are. There

There was of old, in a certaine Temple, and image pourtraied, which did repreſent the manner of men, that alwaies wait on the time to come, and neglect the good oportunity of the time preſent. The picture was of a Rope-maker, who did ſtill work, but ſuffered an *Aſſe* that ſtood behinde him to eat it up. And thus doe the ingrate people in Gods behalfe, who make no reckoning of the goods they enjoy, but ſuffer them to be buried in oblivion, and are alwaies covetous of things to come. In the harmony of the world, the differences, or diſtances are to be obſerved: ſo likewiſe in humane things, all are not of one ſort. And as in muſick there are tunes and ſounds, ſome grave, ſome ſharp, and ſome meane, of the mingling whereof

the skilfull Musitian maketh a sweete melody : so doth the prudent man make an harmony o the good and evill that occurreth in this life, not taking the good and the evill alone, but consorting and tempering the one with the other, as things which in this world can never bee fully severed : accounting as (*Diogenes* said) Prosperity to be as meate, and Adversity the sauce. That faire proverbe uttered by *Euripides*, but used of all, proving true : *That sorrow and mans life are sisters of one wombe.*

## Dis. 12.

### *Of Adverſity.*

WIth what a Labyrinth is purblind man encompaſt, no ſooner borne with hope of a proſperous life, but that is croſs't with variety of adverſity: no ſooner a ſhip-board, but at Sea; no ſooner there, but toſſed to and fro with great and contrary windes, and theſe not ſcarce are ended when wee are in danger of rockes, if not theſe, then of quickſands; yet if free from theſe, yet ſet upon by Pirats and Rovers, which croſſes and adverſity are of their owne nature grievous, and heavy unto our hearts, in ſickneſſe, the loſſe

of children, of friends, with such like other dismall *accidents*. But yet in part we follow popular opinion in the apprehension thereof, and this we doe principally in our own wants, necessities, and in matter of affronts, circumventions and scoffes, when as we imagine that the honour is deferred us which we deserve.

Against these crosses it were good for us to apply unto our selves the saying of the Poet *Menander*, *That which hath befallen you, is not indeede grievous, but onely seemeth so*, and that it is so, it may appeare in that yee have your minde and body as much at commandement, as yee had before the crosse did befall you. And against the crosses of the first kinde yee ought to consider, how that yee endure nothing con-

contrary to the Law and courſe of humane things, in regard that all theſe accidents are annexed unto mans being, and that from his birth they are allotted to him for ordinary; ſo that (as *Plato* ſaid well) you ſuffer but your due wages, as well as others, and why cannot you endure with them as well as rejoyce with them, and the truth is, nature hath not framed us ſo feeble, to beare out adverſity, as wee make our ſelves. Let us alwaies think that it is but our inferiour part which is ſubject unto fortune, and it is but the outward man that ſuffers, and hee more in apprenſion then reality, and thoſe evills which doe ſeeme to overwhelme us, are not poſitively ſo, but reſpectively in our fancy, and what indeed is

truth, though they were evills great and present, yet the misery may be mitigated with the shortnesse of them: Nay, let us consider, that wee have the principall in our owne power, and that that which lyeth in us, as concerning vertue, cannot bee overcome by any other thing, without our consent. For we know that we have not needs of any great forces for the doing hereof, we having none to fight against, but our owne selves, and the better part of the victory consisting in mastering our owne will: whereunto adde this, that GOD will alwayes favour the man, who through the aide of rectified reason disposeth himselfe to bee the stronger. Fortune (if so it bee lawfull for a Christian to speake) may wel

well make thee poore, abaſe thee, and afflict thee, but ſhe is not able to make thee vitious, lazie, or il-conditioned; neither can ſhee bereave thee of the courage and vigour of minde, wherein doth lie greater ſtrength to governe thy ſoule, then there is in the Art of Navigation to direct a Ship: Nay, that great Architect of miſchiefe, cannot compell a man to commit any miſchiefe, but is faine to perſwade, ſuggeſt, and incite to the perpetration of any wickedneſſe. The Mariner, let him be never ſo skilful and wiſe in his Art, cannot withall his skill aſſwage the ſurging tempeſt of the Sea, nor yet take away fearefull apprehenſions from another mans fantaſie. Whereas *Vertue* and *Wiſedome* in

in a well ordered minde doth assure and settle the body, for it preserveth it from diseases through temperance, and pulleth it back from wicked and vitious dispositions by continence: and where any thing, wherein there is danger, shall present it selfe unto our minde, (as if it were in a quicksand) it is good that wee leave it, and passe further; or else if the evill be unavoydable, let him comfort himselfe, and think that the haven is not very far off: and that his soule goeth out of the body, as out of a crazy or broken bark, holding death for a sweete and assured harbour, chiefly considering, that in regard of the nature of the soule, her out-going from this life, is her in-going to a better; or at least let him with an equall temper receive,

ceive his afflictions and crosses, as great men doe their titles and honours, willingly suffering in the one, as rejoycing in the other. Which consideration ought to adde much unto the courage of Christians, yea, and make them not to feare that which bringeth affrightment unto others. And truely, if wee had skill and courage enough to looke fortune in the face, and to meet her in the way with a stout stomacke, prepared to sustaine all her *assaults*, nothing in the world could dismay us, or make us suffer. And this thing would certainly come to passe, if we could once bee accustomed never to promise to our selves any great or assured hopes, or yet any certaine & settled estate, during this miserable *life*, and if wee would

would take heed diligently, considering whether those things we do acount as *evill*, be so *evill* as we deeme them to bee, or if happely they bee not so *evill*, but rather lesse then we imagine. Finally this thing would happen if we would behold a far off, and wisely fore-see *frowning fortune*: for in so doing wee might assure our selves, that at her comming she should not affright us, but the neerer she came to us, the bolder wee might bee to looke her in the face, and to esteeme her not to be so lusty and strong as her picture doth import, and if no man bee able to boast during this life, so farre as to say, I am exempted from this bitter potion, at least may he say thus, though I must swallow it downe, yet shall I not be agast, weepe and waile I will

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not, neither despaire, as many men do. I will not bring my selfe into so deplorable a plight as diuers doe amidst their disasters; for if wee deject our selves because of our adversity and perturbation, wee make our selves guilty of our owne distruction: But rather (as *Cicero* saith) when all things are overthrowne and counsailes will doe no more good, then with *patience* to *beare* what shall bee cast upon me.

*Marcus Aurelius* could say, that *patience* had helpt him in the true governing of the State, as *knowledge*, and that by this Councellor, hee could as well live in misery, as freedome. Though *poverty* pinch me more then many others, for all that wil I not beguile my neighbour, nor yet take that to my selfe which belongeth to another: I will not lye,

lie, much lesse will I forsweare my selfe. Briefly, there shall nothing unto mee seeme so intollerable, as that for to shun it, I would chuse to become vitious. If by honest meanes I cannot avoide indigence and need, at least necessity shall make this necessity of mine easie to bee borne. Besides, the common law of humane things doth not allow us to esteeme that thing heavy and unbeareable, which so many dayly doe carry, and beare on their backs: for choose what manner of afflictions yee will, yee shall finde more men burthened therewith, then exempted there-from. So that (as *Cleanthes* sayd) there was nothing but carried a burthen: Nature had given all creatures backs to beare something; and what therefore I endure, is

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but to be reputed as a taske, that all as well as my ſelfe, at one time or another, in ſome meaſure muſt, or doe undergoe.

Adverſity is a *Penelopes* web, which undoes all that the day of Proſperity had woven: In the day of Adverſity conſider, ſaith the Wiſe man, and the Ancients give a clearer revelation of the Knowledge of God unto it, then to Proſperity, becauſe it is a nearer way to Heaven. Therefore we muſt likewiſe comfort our ſelves with this conſideration, that where there is no ſin, there can be no true evill at all: and that the vertuous man is more calme and quiet in his deepeſt adverſity, then is the vitious man in his higheſt proſperity: And ſuch were the croſſes of the righteous men of old, which

which by the helpe of the divine grace we are so accompanied with fortitude, patience, and humility, that how sharpe and rough soever they were, yet they brought them not so much vexation and anguish, as their conscience did them consolation and ease: and hence it is said, that a conscience upright, was a good banquet against hunger, an house against a storme. So *Iustinus Martyr* saith, that a wicked conscience was in steede of an accuser, a witnesse, a judge, and an executioner. And even as those that are sicke of a Fever, feele sooner, and in more painefull manner, the heat and coldnesse of their fit, then do the whole and sound the sharpest cold of Winter, or the scorching heate of Summer: So likewise doth the

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fare with those that are troubled with the Fever of their vitious affections, the which doe burne and blister extreamly and continually their conscience: for they are much more vexed with the corrupt and vitious qualities they do beget and beare in their bosomes, then are vertuous men with all their adversities. For the vertuous quell pride by humility, covetousnesse with temperance, and all things with patience: and these having the inward and better part sound, and without wound, cannot be hurt by outward accidents, whereunto they oppose a lively and lusty courage, together with the force of an honest, and inviolable mind, which is more strong then any thing else whatsoever. Thinke not that riches, howsoever aboundant they bee, can afford

ford so great contentment to the owner thereof, as *Vertue* doth unto the vertuous man, which is sufficient to make him content: For *Vertue*, in whome soever it be, is alwayes the reward and recompence of her selfe. We read, how that *Aglaus*, a poore shepherd in *Arcadia*, was by the *Oracle* of *Apollo* preferred for his contentation before King *Crœsus* of *Lydia*, who esteemed himselfe the happiest man in the World for his Riches: and even as the most precious plants & sweet-smelling trees, though they be cut in pieces and dryed, keepe alwayes their sweete and pleasant sent, when as the unsavoury and barren doe not please the sence, even then when they are whole, and full of blossoms and flowers: even so the vertuous man in the very midst of his

his adversity reapeth more pleasure and contentment of his vertue and honesty, then the vitious can doe of his wealth and superfluity, being beaten and scourged with a cursed conscience. In one word, in what time, place, or condition soever yee finde the vertuous man, yee shall finde him alwayes content and setled (as *Seneca* saith) like a well rooted Tree, which although it be shaken with sundry winds, yet is not moved from his place, nor overthrown by any of them. O what a blessednesse then, if considered aright, is Adversity: which here briefly I intend to give it its due *Eulogium*: *Aristophanes* saith, adversity is the Mistresse of manners: *Archesilaus* calls it the nurse of frugality & abstinence. *Euripides* sayth, that adver-

sity is accompanied with Wisedome; *Bion* the wise saith, that Adversity doth exercise Prudence, Justice, Fortitude, neither would a man have halfe that experience, if not brought to it by this meanes; so that it is a vertue, not a vice; and to a good nature stirres up to vertuous undertakings, not to any unfitting vices: It is common to all, yet worketh divers effects, according to the subject whereupon it lighteth. To fooles, and unexperienc'd persons, it serves to drive into despaire, afflict, and enrage them: to sinners and offenders crosses are so many lively instructions and compulsions, to put them in minde of their duty, and to bring them to the knowledge of God: To vertuous people they are the lists wherein to exercise their vertue, and

and to winne to themſelves greater commendations, and a nearer alliance with God; and to all a guide, that leadeth out of this life into a better.

It is reported that *Diogenes* the Philoſopher, ſeeing on a time a certaine man dreſſing and decking himſelfe for a Feſtivall day, ſayd unto him thus: *Why doeſt thou take ſuch paines to trimme thy ſelfe to day, conſidering that every day is a feſtivall day to the vertuous man?* And truely every day of the life of the vertuous man is a Solemne day, and fit for a moderate rejoycing and mirth. For if wee looke well unto the matter, the world is no other thing elſe but a faire and holy Temple, into which a man is brought ſo ſoone as he is borne: and within this Temple there is to be ſeene two bright

bright Lampes or Torches set up, the *Sunne* and the *Moone*, with many other *Starry lights*. There may wee see and behold divers kinds of *Creatures*, by meanes whereof man attaineth to the knowledge of other substances that cannot bee seene. What a sweete sight is it to see so many faire floods, and cleare running Rivers, which send out alwayes fresh water, to behold so many fruitfull flourishing Trees, Plants, Herbes, and Roots: the beautifull variety of Beasts, and of stones, together with grassie Hills, and high Mountaines on the one hand, and low Valleyes and pleasant Plaines on the other: if man were so wise as hee should bee, this same sight and show might serve him for a passe-time and a delight. For what thing is there

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in this Life more worthy to bee ſeene, then the paſſe-times and pleaſures which *heaven* doth afford, and offer us in the creatures, if we could uſe the ſame as we ought? Why doe we take greater delight in any artificiall ſport of beaſts, then we doe to behold them acting their ſeverall parts of *natures* play, each kind of them their own part upon this faire & wide ſtage of the *world?* Or is there any Muſicke ſweeter then the chirping and ſinging of *birds?* In briefe, it is a great delectation to obſerve the diverſity of *creatures* which *God* had framed, and formed each one to his kind: we conſume and ſpend away our life about ſo many purpoſes and practiſes, ſo many toiles & broyles, that hardly wee doe enjoy any part thereof, and yet for all that wee

leave not to enjoy the other good creatures of God. If a man could once attain to this point of perfection, as to rid his mind out of these manifold entanglements, and to give it some space and place to entertaine, cherish, and nourish it selfe with the knowledge of the creatures, and of the Almighty Creator, nothing should, or could cast it into any excessive sorrow, except it were sinne: for the *Soule* being once united with him that made it, by contemplation and meditation, by knowledge, and love, it would gather it self together calmely and quietly, and man lead and live continually a gladsome life, considering that at one time or other some evill hath befaln him, yet oftner hath he tasted of good. So that requiting, as it were, the one with the other,

other, hee may well say, that hee hath greater occasion to rejoyce of his good successe, then to complaine of the evill adventure of another time; as wee are accustomed to turne our eyes away from such things as offend us, and to cast them upon greene and gay colours that please us: so should wee divert the eyes of our understanding, together with our thoughts, from sad and sorrowfull objects, and apply them to such as are more pleasing and agreeable thereunto: neither must wee be like unto the malitious man, who beholdeth another mans faults with the eyes of an Eagle, but his owne with the eyes of an Owle. But our perversnesse is such, that very often we doe resemble the Cupping-glasses, which draw and drinke up the

corrupt blood, and leave the pure and cleane blood behinde. There was in former times a certaine rich wretch, who had in his house great store of wine; but yet was so nigardly and sparing, that hee sold the best, and kept the worst for his owne use; a certain servant of his, observing this pinching and prepostorous nigardlines of his Master, fled away from him: and being asked afterwards why he left his Lord, answered thus: *Because I could not endure to stay with a man, who having that which was good, made choise of that which was evil.* The Philosopher *Aristippus*, made yet a farre better reply, who having lost one of his three Farms, said thus unto his friends, *That it was childishnesse to bee sorry for one Farme lost, and not to bee merry for the other two that did re-*

*in his hands, seeing that all of them had laine open to the same adventure.* Wee are like unto little Children, from whom, if yee pull but one of their Rattles or Knackes, they will presently, without more adoe, fling away all the rest in despite. For if, of many good things that we enjoy, it chance that one of them, either be taken from us, or that it bee lost, by and by we beginne to bewayle it, forgetting all that resteth behinde in our hands.

But some man bewailingly will aske me, saying: alas! what have wee? To whom askingly I would answere: But what rather have wee not? One hath great reputation and credit, another hath Wealth, and another health; one hath a Wife according to his wish and will, another

hath sweet Children, and another faithfull and trusty friends.

Comforters in adversity are divers, and most of them such as *Iob* had: Few or none make haste to that Market wherein there is nothing to bee bought but blowes; when wealth shifts from us to anothers inheritance, our friends then keepe at a distance remote enough, or else like men that are clad in Armour, they are stiffe, and will not comply with us, for feare of some wound in the close, If they see a man forsaken, by those who perhaps were his deare friends in a better fortune, they thinke him forsaken of God also; and few there are that attribute his fall to a tryall of his patience or love: Censure not thy brother, for as his affliction are greater, so are his comfort

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and the one would not be given, but that it makes the other greater.

*Antipater* of *Thrace*, did reckon it among his other good fortunes, that hee had ſailed proſperouſly betweene *Sicily* and *Athens*, but we each one of us would have all, though we have not in the meane time the underſtanding to thanke God for the ſmalleſt thing. Neither make we any account or reckoning of the greateſt goods, becauſe they ſeeme to us to be too common; as to live, to bee in health, to ſee, to heare, to ſpeak, to enjoy peace, to eat and drink, to have food for our belly, and cloaths for our backe, to ſee and enjoy the fruites of the tilled ground, together with the commodities of the ſaileable Sea, that we can talke, or hold our

tongue, ſit, or ſtand, ſleepe, or wake as we will. If men would but conſider in their mindes, what diſpleaſure and griefe redoundeth unto ſuch as doe lack any of theſe abilities, they would, no doubt, live much more content then they doe. What thinke ye would the ſicke give for the benefit of health? the blind for the uſe of his eyes? and ſuch as are deſpiſed for a ſmall meaſure of renowne? we wretches are ſo blockiſh and blinde, that wee can never prize the goods that wee have, untill that wee bee deprived of them, and have them no more. For wee care not if what we doe bee right or wrong, ſo it make for the raiſing of our fortune; and thus hath vice by the contempt of adverſity beene entertained.

That which reſteth I wiſh you

you alwaies to bee advised, that yee fall never so farre in love with the things of this life, that the feare ye have to lose them vexe you with unrest, or yet having lost them, immoderate sorrow for them hurle you headlong into despaire.

## Disc. 13.

### *Of sadnesse and sorrow.*

SAdnesse, or heavinesse of heart, is a languishing feeblenesse of the spirit, and a kinde of discouragement, ingendred by the opinion that wee have of the greatnesse of those evils that afflict us. It is a dangerous enemy to our rest, which presently weakneth and quelleth our soules: it corrupteth the

whole man, brings his vertues asleepe; and it is the daughter of Adversity, which doth beget in us vexation and griefe, according to the greatnesse or smalnesse thereof: whence likewise there hapneth some fault: For now a dayes wee may see men ordinarily mourning and moaning excessively for many things, not so much for that they have cause, as because it is the custome. One lamenteth the mishaps of his neighbor, or friend, and carrieth a pale and heavy countenance, to shew that he is very pensive, although he be nothing sorry at all. This kind of customable compassion is altogether unprofitable, in regard that even in your owne adversity, yee ought not to bee sad, but onely so farre forth as reason doth require, and not as

custome

cuſtome doth command. No Ship but may be toſt and deſperatly caſt away, by putting forth to farre into a tempeſtuous Sea: Sorrow and griefe is like *Charons* Cave in *Italy*; wee may enter a little way into it, and retreat without danger, but if wee goe to the end, it ſtifles us: they are like putred graves, which if they bee dig'd in too deepely, annoyes the labourer with their ſtench and horror. There are ſixe kinde of men that are never without ſorrow: hee that cannot forget his trouble; an envious man that dwelleth by Neighbours newly enriched; he that dwelleth in a place and cannot thrive, where another did thrive before: A rich man decayed and fallen into poverty: he that would obtaine that he can-

cannot get: And hee that dwelleth with a wise man, and can get nothing of him. And besides these, how many is there who weepe when others looke on them, and doe thinke it should be a very ill favoured thing, not to shed teares when as others doe mourne? How many frivolous sorrows hath it made many to slide into, to leane too much upon the tottering and unstayed prop of opinion? How much better were it in such cases, to devise some new fashion, and to feele humane accidents after the mood which best becommeth wise and moderate men? What good doe their immoderate sighs and sobs either to the living, or to the dead? Doth there any other thing flow there-from, save that they waste themselves wretch-

wretchedly and wretchleſly away: For though it bee true, that oftentimes ſuch diſaſters and accidents fall out, that it is impoſſible for men to paſſe them over without being touched with ſorrow for the ſame: nevertheleſſe wee muſt alwayes beware to bee more ſorry then reaſon doth allow: For as (*Thales* ſaid once) ſorrow and griefe is like the Sea, which muſt bee kept within his bounds, or elſe it will violently breake over, and drown the neighbouring grounds: therfore ſeeing that time ought to heale us in the end, it were a childiſhneſſe not to prevent it wiſely, and not to doe that betimes, which at one time or other we muſt doe perforce.

How many men ſhortly after the death of their children, or wives,

wives, have recomforted themselves, esteeming the time lost which they had spent in sadnesse and in sorrow? For although it be true, that such persons are worthy to be renewed in in our remembrance; yet we ought to bring thereunto that moderation and remedy, which at last will needs offer and apply it selfe, though yee would never so faine resist it.

## Disc. 14.

### *Of the affliction of good men.*

GRiefe is the next friend unto solitarinesse, enemy to company, and heire of desperation, and it is not a small occasion of sorrow unto vigorous minds, and such as are touched with humanity, to see vertuous men vilipended or wronged: and truely it seemeth to be nothing lesse then a heavy heartbreake, and almost an insupportable paine, to behold wise and peaceable men afflicted, troubled and vexed, yea, to be ill used, and trampled, as it were, under feet by the vaine world, and to say the truth, it seemeth that

that this doth touch us very neare: for when as we weigh with our selves that the portion and lot of vertuous men is no other but affliction, and labour of minde, we doe thereupon presently imagine, that thereby our best hopes are hemmed in.

If then such a case disquiet you, thinke with your selfe, that if they be honest and patient men, then are they in that case so much the more happy, because that in this life which is so short, they purchase to themselves a life eternall in the heavens: for yee must know, that the first good, which such as go to rest in *Gods* house do obtaine, is to be quit and discharged from the tentations and torments of this troublesome life: let your *mind* certifie you also that the Sunne is most comfortable, when it

hath

hath a good ſpace beene inveloped with clouds, the Spring is the pleaſanter, and the more wiſhed for after a long and tedious Winter: A calme is the moſt deſired after a tedious and troubleſome ſtorme; and further, that if your Sun be eclipſed or clouded, it is not onely your caſe, neither doe you know how ſhort it may be; long it cannot be: and is it not to be reputed a part of cowardiſe to be affraide to march with ſuch a compleate company of valiant Champions, as either have undergone more then wee, or elſe as much?

Afflictions on earth are as ſo many good companions unto the godly; which though of themſelves unworthy, yet make their cauſe the better, who aime

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at a higher end then the blinded eyes of the ignorant without dazling can behold; and so become the master of their owne hopes, before others perceive them in trouble. The Heavens are their onely prospect, where they behold the Creatour of nature in his height of wonder, and themselves are the Mine into which they dive, to finde *reason* tryumphant, by which they governe their insurrective passions. Moreover, set before your eyes the roll and scroll of worthy men of old, famous to all ages for their suffering: Of whom some have beene beheaded, others have beene hanged, some have beene burnt, and others have beene broyled, some have beene cut in peeces, and others have had their skinne pulled off. Besides, that during

during their life, they have beene afflicted with hunger, nakednesse, and neede: of whom certainely the World was not worthy; and therefore it had them in horrour, as those in whom it had no interest at all. But *God* loved them dearely, and by his *divine providence*, which cannot be deceived, appointed them to passe through such tribulations, as through a needles eye, into the place of eternall repose. Yea, the paines and perplexities that vertuous men doe endure, doe even pricke them forwards to have a more earnest desire to loath, and to leave this wretched world, whose sweetest pleasures (as *Cleobulus* saith) are as sower grapes, whose greatest honours are fading and false flourishes, whose profits and Riches are but poysoned baites

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to entrap men: So that in the end they dislodge out of a bad and sad prison, they escape and slip out of the darke caves and obscure corners, and having no deepe apprehension of death, they finde the faire beaten way that leadeth them to a better life.

## Dis. 15.

### *Of other mens faults and imperfections.*

NOw joy begins to budde, and the blossomes of felicity appeare, yet after that yee have thus disposed of your selfe, and have appeased your owne passions; yet shall yee have the vices of others, and the faults which are done in publicke, ma-

king an on-ſet againſt you to trouble your minde. Conſidering the great diſorder that is amongſt men; which is ſo great, that ſcarcely there cannot any thing bee found in the roome where it ought to be; and that there is hardly any one that doth the duty whereunto by birth and calling he was ordayned. The man who ſhould prove a wiſe Judge, is a ſimple Citizen: and he that ought to be but a mere citizen, is made a Judge, and that man doth command who ought to obey: So that as (*Epaminondas* ſaith) the foote is in the place where the head ſhould ſtand, and the Carter is where the Courtier ſhould bee: ſo that uſually you may ſee *Vertue* is a waiting-man, while *Vice* Lords it in ſtate and highneſſe.

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It is a strange thing to consider, how that almost every thing is corrupt and sold, and how that, as it were, all things are turned upside downe. To see how that the poore man is punished for every petty trespasse, and the puisant and wealthy person is spared: to see, I say, how the whole plotting & plodding of men now a daies, is altogether for money; when as riches are but the gifts of *Fortune*, but goodnesse of God himselfe; and canst thou thinke that hee that created man good, hath not bestowed a greater portion on him, that those whom fortune hath made rich: what if thou beest poore, content thy selfe, thou shalt finde greater consolation in that, and goodnesse, then the bad, and rich shall with all their store.

Againe,

Againe, it cannot but bring griefe unto a good mans minde, to consider how small occasion and example of living vertuously such persons do minister unto us, as hold the chiefe offices, and the first rankes in the Common wealth. The vertuous man is holden every where as a monster, abhorred, despised, and disdained. And what shall a man say, when as he weigheth with himselfe the variable & mutable disposition of the multitude, one while loving, and another while loathing, at one time praising, at another time dispraising, one and the same thing, one and the same party? How many bee the miserable changes that fall out amongst men? And what a hard case is it, when men make none account of that they should diligently heare: and on the other side

side harken to that whereunto they should rather stop the eare. The despite and dislike that many have conceived by reason of such courses, hath made them bid the world farwell, and moved them to withdraw themselves into desarts and solitarie aboads; as not being able to behold with their eyes, that which did breed, and bring so much displeasure to their minds, whose intentions were wholly bent upon that which was really good, laudable, and honest. And therefore such have chosen to live rather amongst the wilde beasts, amidst the vaste wilderness, and rocky mountaines, then amongst so many wilde men, swarming with vile and wicked manners.

Nevertheless in these, and such other occurrents as cannot be

be amended, man must cõmand and master his *minde*, and carry himselfe in such sort, that these unamendable evills make him not to abhorre the company and societie of men; but rather hee must take occasion thereof, to bee the more watchfull and wary, least he become one of those that forget to carry themselves discreetly amongst men; he must also beware least hee minister occasion to another, to blame in himselfe that which hee doth blame in his neighbour. A man must hold more on *Democritus* then on *Heraclitus*, for he did weepe alwayes at the faults he saw men fall into, but *Democritus* did laugh at them: To the one, all that men doe, did seeme to be but misery, to the other fondnesse and folly. And it seemeth

to bee the better of the twaine, when as things amisse cannot be amended, that wee sweeten them a little, if it were but in covering them with a cloake of a faire show; it being a likelyhood more consonant to mans nature, to laugh at the manifold miseries of our life, then mourningly to bewaile them with teares.

But yet yee shall doe better, if that for the vices of other men, and such as are done in publick, yee doe keepe a mediocrity and meane, neither alwaies lamenting, nor yet alwayes laughing at them: for it is both a miserable kind of disposition, for a man to afflict himselfe excessively, by reason of another mans miscarriage & a pittilesse kind of passetime to bee laughing alwayes therat.

But there be some, to whom this advice will seeme to bee of no weight: for not onely they cannot comport with the imperfections of their friends, but also those of their enemies doe afflict them. Their honours, precedencies, wrongs, and incompetencies vexe them: the importunities of their friends, the waywardnesse and peevishnesse of their Servants, and Acquaintance trouble and torment them dayly. But how much better were it to have patience in such accidents, chiefly seeing they winne so little by willing and wishing the amendment therof? Ye must rather imagine & think with your selfe, that these men which thus take pleasure to annoy you, are as dogges which be borne to barke. And impute all this evill to their perverse na-

ture, wherein they are enough punished by the means of a perpetuall perplexity, which pricketh and pierceth their mind.

But if your weakneſſe be ſuch, as to ſtumble at all that ye ſee ill done by ſuch as are about you, ye are then in that caſe meerely forlorne. For if the vices of ſtrangers, or of thoſe that be your owne, come once to win ground on you, to cloſe with you, and to overcome you, ye ſhall be abaſhed and amazed, to ſee how that all ſuch importunities and troubles, like water, ſhall run into you, as the raine doth from the gutter into the baſe court, or from a ſteepe hill into a low valley. And out of all queſtion, it is to be undiſcreetly tender-hearted for a man to bee alwayes ſorry, when thoſe with whom we do haunt, do not entertaine

taine us so carefully or respectively as we desire. He that avoideth conversation, doth nothing else in effect, but contradict the power of his Creation; therefore hee ought so to principle himselfe, as that his carriage may bee pleasing and acceptable unto all men, to the intent that *love*, *peace*, and *charity* may be preserved.

The immoderate affection that wee beare unto our selves, doth deceive us, and the delicacy of our owne condition maketh that we cannot beare with the defects and neglects of our servants, we not considering how that very often they know not how to doe any better. We require at their hands perfect things, when as yet wee our selves doe fall into so many faults, and are subject unto

so many imperfections.

And most often wee play the passionate and fretting mans part in our servants behalfe, either being moved by the distastes that our owne ill conditions doe occasion unto us, or by the quality and kind of the businesse we have in hand: and thus foolishly we cast the fault upon them which are innocent, and doe the best they can. The angry was never a good man, and hee that perversly follows his owne passions, without ballancing his actions, shuts himselfe out of this Kingdome of reason and humane society: Be not rash, but weigh anothers faults in thine owne scales, so when thou commest to be weighed in them thy selfe, thou shalt finde thy sinnes so much the lighter, by how much thou hast borne with

with the errours of others.

There is also another thing which doth bring unto us much disquiet, and that is to affect too much one and the same thing, and thereupon to fall into debate with our friends. For there was never yet any perfect friendship amongst them which are led and miscarried with an obstinate emulation and contention who shall overcome. If ye belabour, and accustome your selfe through exercise, to frame your selfe to times and persons, ye may easily governe and rule men at your will, and withall purge them from such evill humours as yee finde them subject unto. And whensoever it shall fall out, that it shall seeme unto you a thing impossible to comport with them, thinke that it is your fault, and that this

floweth from your owne inability : considering how that so many others could, and yet can very well comport with the same. You must not strive or contend to goe beyond others in apprehension, *Sinne*, *Iudgement*, or *Conceit*, but *Moderate* your understanding, and somewhat abase the value and estimation of your worth; so shal you sayle with much more safety, and by a surer compasse then those that shall doe otherwise. For even as the sick are wont to say, that they finde all meats bitter, and contrary to their taste, thinking that the fault is either in the meats, or in the man that prepared them : but as soone as they see other men eate them, without going any whit against their stomacke, they doe know that the imperfection lieth

in themselves. In like manner, as often as yee call to minde, how that many others have suffered, and yet doe suffer with a gay and couragious heart, the most troublesome, and toylesome accidents of the world, yee must confesse that the fault must bee imputed to your owne feebleneſſe, and to nothing else.

Regall Government is that of a King, domestick of a Master; as the first is sometimes mercifull, sometime, severe to his subjects, so should the latter be to his family. *Oeconomy* is that which every man may practise, and find sufficient imployment: there is power given to Tyrannize, and power to govern well: therfore be wel advised, and remember, that only the good and wise receive the blessed reward of doing happily.

If the manners and conditions of your wife vexe you, ye must bend them, and bow them gently and softly, if it be possible; and that by using all kinde of milde and amiable meanes: As *Socrates* sometime answered one of pupils, who told him, that if his wife should scould so with him, hee would breake her bones in her skinne: no, no, said hee, I will not breake my new Cart because the wheele skreeks, but rather bestow a little oyle of wisedome upon her, which shee wants being overheated. But if your misfortune be such that ye cannot prevaile with her by way of pleasing and peaceable perswasions, then it behooveth that wisedome and discretion teach you to endure patiently her crosse conditions. As *Socrates* very wisely did the same

ſame, who when *Zantippe* his ſcoulding Wife was vexed, and uſed to revile, hee ſuffered it with that kinde of lightneſſe, that hee was wont to ſay, oftentimes that which was evill in her, ſtir'd up that which was good in him; to wit his patience: and ſo muſt you maſter and diſſemble the evill which yee cannot amend: otherwiſe you ſhall turne your houſe into a priſon, your quiet reſt into reſtleſſe coyle, and your good name into an intolerable ſhame.

In your children require not that ſageneſſe and ſetledneſſe, which ye finde in old folkes: ſeeing that they were not borne old: This age carrieth in it many things, the which if ye ſhould endeavour on a ſuddaine to draw to a perfection, ye ſhould undertake

undertake a taske of no small trouble, and if in yong trees, ye are content that they beare leaves and buds, why doe ye require ripe fruite in your children before the time? Who craveth the thing that cannot bee had, laboureth for that he shall not obtaine. The meane is to touch and instruct them diligently, to bring them up vertuously, and not to chide them continually, or check them immoderately: if peradventure they faile to doe a thing as they ought.

## Disc. 16.

### *Of iniuries and indignations.*

THree things arise of an injury done to us; first hated in our affection, secondly the signe of this anger is, when it appeareth in the *Countenance*; thirdly when wee intend *action* by law for wrongs, we are bound to pardon the first, although our enemy sue it not of us; wee are bound to pardon the second, when our enemy sues it of us; but wee are not bound alwayes to pardon the third, for there are some men, which could patiently comport with all other kinde of affliction, onely they cannot away with an indignity and wrong. The which thing,

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nevertheleſſe, befalleth them more, for being perſwaded that the injury offered them, is inſupportable, then for that it is ſo of its owne nature. In which caſe one thing may availe you much; if yee can reſolve with your ſelfe, to keepe you aloofe from the common opinion, and if yee can conſider without paſſion, each one of the things that are wont thus to toyle, and turmoile mens mindes. For in ſo doing, yee ſhall ſee, if yee have reaſon to thinke upon the wrong offered you ſo immoderately as yee doe.

There is one kinde of diſpleaſure which we call an injury, or wrong; that is, when any one overthwarteth us in our affaires againſt all equity and right. And there is another kinde which we call an indignity, or affront, when

when as in our body, or name, we are uſed by word or deed otherwiſe then it is fitting.

For both theſe kindes, yee ought to know, that the vertuous man is not ſubject to receive any wrong: not that I doe meane, that there is none to offer and inferre wrong, for there is nothing ſo ſacred, but there wil be found ſacrilegious hands to touch it. But that though there bee not wanting multitudes of men, whoſe tongues and hands have no other imployment, but to defile, and diminiſh, ſo much as in them lieth, the Honour of God, and of men: yet for all that, the vertuous mans mind is not a whit the leſſe aſſured: & though that ſuch miſchievous and malicious men, levell right at him to hit, and to hurt him with their

harme-

harmfull shaft, yet doe they come short of their aime; for either they hit him not, or if they do, they hurt him not at all: for an inviolable thing is not simply that which cannot be hit, but rather that which being hit, receiveth thereby no hurt, or at least, careth not at all for it. And thus doth it fare with the vertuous man, who of himselfe offereth no man any occasion of offering him any wrong: But this carriage is so levell and even, his love so meeke and humble, that even the vitious admire him. And if it fall out, that a man, out of a proud and haughty stomack, or rather out of a malitious disposition set upon him, and assaile him, he is then in that case like a brazen wall, which the darts of the wicked cannot pierce through.

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Moreover, we know that the vertue and vigour of him, who in fighting hath vanquished his adversary, is alwayes greater then his who never did try the combate at all. And even the very same must wee thinke and say of the vertuous weight, and well disposed person: who, like to good mettall, the more hee is fired, the more he is fined; the more he is opposed, the more is he approved. Wrongs may well try him, touch him, or pricke him, but they cannot imprint in him any false stampe. And if (peradventure) some flout, or affront be flung upon him, yet doth hee in the meane time remaine firme and unremoved; hee maketh no reckoning, nor yet taketh any notice thereof, assuring himselfe, that it doth not reach so farre as unto him.

Adde

Adde also hereunto, that there is almost no man, but hee will hold the wrong-offerer for wicked, and the wrong-sufferer for honest, as not deserving any such outragious usage. The force and strength of his *Vertue* appeareth so much the more in this kinde of adversity, and his mildnes and meeknesse of mind, shineth so much the more clearly, by how much the more bitter and grievous the wrong offered was. But unto such as are of a more cowardly and base courage, an indignity is more uneasie to be borne withall.

But would you see how men doe measure wrongs by opinion? Such vanity there is in the things of this world, that some will make lesse adoe for a bloody blow, then for a light box on the eare. Yea, some will

make a great ſtirre for a vaniſhing hard word, then they would doe for a deadly blow with a ſharp weapon. Wee are fallen into ſuch blindneſſe and babiſhneſſe, that *opinion* annoyeth us more then the Soare it ſelfe, being like unto little children, which are amazed at a mummers maske. If it chance that a man bee hindred, or wronged in his goods, it is a wonder to conſider what a coyle hee doth keepe about them. But the diſcreet and welſtayed perſon, who judgeth of things according to reaſon, not meaſuring them by opinion; as he holdeth all things, even as if it were by borrowing, ſo hee feeleth the loſſe of them, as if they were things in no part his. And even as he ſhould not ceaſe to bee content, though hee had never

never had them at all, so he taketh the losse of any part of them, as the necessary out-casting or forgoing of one portion to save another, in the middest of a tempestuous storme. Yea the forgoing of his whole goods wil not make him to forget his owne worth and vigour of minde: he knowing well, that not onely his goods, but also his life, honour, and whole happinesse doth onely depend upon him who is the giver of every good thing. Such a one perhaps hath couzened you of so many crownes, hath deceived you of so many Ducates: Well, it is a damage he hath done you, yet is it a losse but of a part onely of your goods, & not of the whole. And the man that hath the heart to give or forgoe the whole, can he be much sorry to let goe, or lose apart? But

But if it bee the manner of your loſſe which doth moſt vex you: then yee have to thinke, that as your vertue would have you comport with *Fortune* and her frownes; ſo ought yee likewiſe to beare with inſolent and audacious men, which are nothing elſe but the hookiſh hands of the ſame hard fortune. And truſt me, our impatiency doth us much more harme, then thoſe of whoſe violence and injuſtice wee doe ſo bitterly complaine.

What? (will ſome ſay) ſuch a one did diſdaine to put off his hat to mee; ſuch another in ſpeaking to me, did not uſe that reſpect in my behalfe as hee ought, and I thought he ſhould have don; ſuch a one did not give me place, but ſate him down before me, and ſuch another would not

not give me the wall. What tearmes, I pray you, be all these, but meere plaints flowing from the soft and feeble courage of an effeminate minde?

Divers things displease us, which otherwise would not do so, if we had the will to conster them aright, and to take them in the better part; whereas through our owne indiscretion, and distrust of our selves, wee make that an indignity, which of its owne nature is none; in so doing wee judge our selves well worthy thereof, and what other thing is this but lack of courage, though we feele the wrong never so sensible, not to be able to tread it, and to trample it under our feet?

And if we will but weigh and observe how, and in what manner the nightly visions and imaginati-

ginations of dangers, which do
present themselves in our
dreames, do suddenly vanish, and
sometimes doe make us laugh
when we remember them: wee
should do well to endeavour to
doe the like to our injuries, to
thinke when as any wrong is
done us, that we doe but awake
out of a dreaming sleepe: a ver-
tuous and well-disposed man,
(assure your selfe) will be loath
to wrong you in your body,
goods or good name; and as
for any ill-disposed wretch,
what shall it availe you to com-
plaine, seeing that he is no more
his owne man, then if hee were
madde? If the good affect you,
and applaud your laudable en-
deavours, why should you feare
the malice of the wicked, seeing
that the first are rewarded with
crowne, but these with folly;

ye

yee will willingly endure any thing at the hands of a man that is out of his wits, neither will ye make any complaint for ought he hath said or done to you, but will rather pitty his case: even so must yee beare with the misbehaviour of a foolish and undiscreete person, who is no better then a man distracted: yee will endure well enough what a jester or a sporter will say unto you, be it never so unpleasant, and would thinke it but a base part for you to enforme against, or to complaine upon such a person, as if he chance to utter any pleasing word amidst his carping discourse, yee take it and taste it as a savory dispor Consider therefore how unfi ting and unseemely a thing were, that the same word utte red by one, should cause you laugh

laugh, and by another to lowre: the caſe ſo ſtanding, that the man that is in choler, hath no more judgement then a ſimple Jeſter hath, if he have ſo much.

The *Hebrews* ſay, if a man hath offended his neighbour, he muſt goe and ſeeke reconciliation of him; but if he will not be reconciled, hee ſhall take three men with him, who ſhall intercede for him, and ſeeke reconciliation: but if hee yet will not pardon him, this is a great iniquity to be ſo cruell, and then he leaves his neighbour inexcuſable. But what ſhall we ſay of thoſe that are offended with little boyes, and ſilly women, perſons that doe offend rather of weakeneſſe, then of a wilfull or wicked deſigne? for concluſion, yee ſhall never attaine to tranquillity of minde, if yee

take in ill part every croſſe chance that doth offer it ſelfe.

Some will ſay, this offence may bee well borne with, but that others muſt not bee borne with at all. But theſe men doe ſhut up vertue into a too ſtraite roome, and confine her abilities within too narrow bounds, as if they ſhould ſay, vertue may well vanquiſh this wrong, but not that other: truly if fortune be not wholly beaten downe and defeated, ſhee will remaine miſtreſſe. But what then will yee ſay, occaſion of affront is given me? how then ſhall I, or can I beare it patiently, and go with an open face? If the injury hath his birth from your miſbehaviour; yee muſt thinke then, that it is not ſo much a wrong as a correction: and this yee ought to receive diſcreetly, and with

all make uſe of it as a chaſtiſement of your owne miſdemeanour. If it chance that a man flout you for ſome imperfection of your perſon, becauſe the features of your body are not to their minde, take not this to heart as a revengeable wrong: for it is but a meere folly, for a man to care much for that which falleth not out through his owne fault. *Fidus Cornelius* did weepe for very anger in the Senate, becauſe *Cordu-ba Struthio* ſaid to him ſcoffingly, that hee did reſemble much a pilde *Camell.* Behold, if one counterfeit our geſture, wee are by and by offended. But what miſerable blindneſſe is it for a man to vexe himſelfe, becauſe another doth imitate his moode or manner of going. The remedy rather were this, if *Na-*

*ture* hath laid upon you any defect or blemish which doth deforme your body, speak of it first your selfe, as knowing it better then any other: for by this meanes yee shall take away from others all occasion of scorning or flouting you for it. Thus *Vatinius* was wont to mock himselfe, in regard of his neck, and feet which were somewhat deformed: so that his enemies and il-willers could not take any advantaoe thereof to breake upon him any bitter jest. Moreover it is not a small policy to deprive the party that doth you wrong, of all the pleasure hee intendeth to reape, by holding your peace, as not thinking him worthy of so much as one word of your mouth, or by leaving him there where yee found him, disdayning to brabble or quarell

quarell with him, to take any notice of the man, or of his manners, if ye will be adviſed by me, never make anſwer to an inſolent malapert perſon, for in holding your tongue ye leave with him lying in his mouth, yea in his minde, his vice, folly, and raſhneſſe, whereas in anſwering him ye ſhall conforme your ſelfe to his naughty nature. There is nothing that equalizeth men ſo much among themſelves, as the participation of one and the ſame vice: neither can there any ſuch chaſtiſement befall unto an ill-humored man as to make no reckoning, but to let vaniſh with the winde his vaine and unſavory words, for both by your filéce are his ſpeeches condemned of impertinency, and he deprived of the pleaſure hee promiſed to himſelfe

by provoking him to anger.

Jeaſts are the ſuperfluity of their diſcretion who make it a paſtime to revile, and a ſport to condemne others; they ſpare none, and had rather ſuffer then ſuppreſſe their thoughts: they are like a Woman with child, who longs to be delivered, although the birth may prove abortive; and therefore it likewiſe behoveth a man to be very circumſpect and wary in his jeaſting at others. For we finde by experience, that men doe commonly flie the company of ſuch as make profeſſion of ſcoffing and deriding. Wee finde likewiſe, that no man can entertaine a certaine *amity* and unfaileable *friendſhip* with ſuch a one as is averſe from pardoning ſuch as have offended him. For a generous and Heroicke ſpirit will yeeld

yeeld to *fortune* as he ſees occaſion: He will not ſtrive to ſwim againſt the ſtreame, nor ſaile againſt the winde. The greatneſſe of his *minde* gives place to the weakneſſe of his meanes: when he cannot what he would, he wills but what he can, and thinkes thoſe plots and counſels to be beſt, which though they be inglorious, and want that luſtre which *proſperity* might lend them, are yet convenient to be followed in regard of circumſtance.

The Emperour *Caius Cæſar*, a man of an injurious inclination, had in his Army a certaine Tribune, *Cherea* by name; a man of a ſhrill, ſmall, and womaniſh voyce in ſpeaking, and therefore one of whom they had no great opinion. This effeminate voiced man having on a time asked

ked the Emperor what ſhould be the watch-word, he of purpoſe to ſcorne him, gave him ſuch a word as was diſhoneſt. By reaſon of which indignity the Tribune was ſo deepely offended, that thereafter aſſociating himſelfe among the murtherers which did wickedly ſeaze upon the Emperour, he was the man that did beate out the one halfe of his braines. So that he who ſeemed unto *Cæſar* to come ſomewhat ſhort of a man, proved moſt the man (though indeed he had more malice then man-hood) in cutting him impiouſly off, from being any more a Monarch amongſt men. To uſe ſuch bitter taunts bewrayeth want of diſcretion, and not to bee able to digeſt them, doth argue lacke of courage. *Socrates* hearing himſelfe flouted

ted to his face, did no other thing but laugh thereat, without making any shew of a displeased minde. It is reported of him and of *Lælius* the Romane, that they two did so happily entertaine this Tranquillity of minde; that they were never seene to change their countenance. How ill did *Michals* jesting become her, when *David* with such zeale danced before the *Arke*? cannot religion be spared? One would have thought his greatnesse might have freed him from reviling, but whom will impiety not offend, when it spares not the great, nor the holy; yet even hee sets her words at naught, and was for all that no way hindred in performing holy duties.

Furthermore yee ought diligently to avoyde all noyse, brabbles and strife: for this

brawling and quarrelling humour altereth not a little the whole man, and maketh him ill-conditioned. Bee not laviſh of your language, but rather ſparing of ſpeech. Let your words be ſuch as carry with them their due authority and weight. And withall accuſtome your ſelfe to paſſe divers things under the great Seale of ſilence: It being the part of a wiſe man, to make a vertue of neceſſity, and with a ſetled countenance to ſwallow downe upon an urgent extremity, the bitter potion of indignity; if when the winds doe ſtorme, he cannot harbour where hee would, he will anchor where he may. Suffer not your ſelfe to be beguiled by the unreaſonable opinion of the miſordred multitude, which doe hold ſuch folkes

folkes onely to bee free, as may doe what they liſt, be it never ſo evill, and ſuch onely to be couragious and generous ſpirits as can put up wrong.

It is true liberty for a man to live not according as his lawleſſe luſt doth lead him, but as reaſon doth rule him: and to do not what ever ſenſually hee would, but what reaſonably he ſhould. And it is true courage and magnanimity, for a man to put up wrongs, to diſ-eſteeme, and not to be moved by them, but to command his affections, and to overcome his paſſions; and as a learned Father ſayes, it is Humanity to overcome, but it is Divine to forgive: That which he ſhall never be able to doe, who hath not his ſpirit compoſed, and his minde ordered to deſpiſe theſe vanities, and

and ſubdue that paſſion which is too predominant, and commonly ſhaketh the feebler ſort: finally, endeavour to have the upper hand in not fearing all humane croſſes, and popular conceits: for it is no ſigne of good, when a man is alwayes crying, and complaining that they touch him; and ſo it fareth with the mind. Let that therefore be mollified with comfortable and peaceable playſters, ſuch as are joy, exultation, and delight; and theſe will bring unto you greater content, then Humanity can imagine.

## Disc. 17.
### *Of Poverty.*

THere is a two-fold *Poverty*, the one extreame, which is the want of things necessary and requisite unto *Nature*: The other is the want of things that are more then sufficient, required for pleasure, pompe, and delicacy. This is a kinde of mediocrity, and that which we feare to lose, is our riches, and moveables; when such poverty is rather to be desired, then feared: And therefore the Wise man asked of God neither *Poverty* nor *Riches*, but things necessary. He that can make that reckoning of life and death that he ought, *poverty* can never afflict or bereave him

him of his reſt : For it were a thing very unfitting, that he who can deſpiſe death, ſhould ſuffer his courage to be caſt downe, or to be quite quelled by poverty and neede, which nevertheleſſe is that the common people doe moſt apprehend, and moſt complaine on, when as they cannot attaine unto a ſufficiency of goods whereupon to maintaine themſelves in a gay and gallant manner. They not being able to content themſelves with ſuch things as may ſerve for their neceſſity ; but eſteeming Wealth mans ſeeming ſoveraigne good; and Povertie and Want his chiefeſt ſuppoſed evill. And yet were it not better for a man not to have at all, then to loſe it when he hath had it? And how is it poſſible in this life, that ſome ſhould not loſe, ſeeing that one cannot bee

bee rich, except many other be poore, and many cannot inherit, except others do die? And yet there is in povertie this conſolation, that as it is not ſubject to the receiving and incurring of great damages, ſo it is not accompanied with ſo many monſtrous turmoiles as plenty and aboundance is.

*Wiſedome* if ſhee be poore is never reſpected: fooles have the fortune, and that not without good reaſon; for they have the moſt neede of it. Deſert if ſhe bee meane, may to the Cart, there is no roome for her in Court, where judgement lookes aſquint, and caſts her eyes but upon outward adjuncts, unleſſe ſhee be perfumed, and ruffle in her ſilkes; let her avoyd the chambers of greatneſſe. And to thinke that rich men have more cou-

courage to comport with loſſes then other men have, is an errour. For the paine of a ſoare is as ſenſible, and dolorous in a bigge body, as in a ſmall; yea we ſee ordinarily, that the greateſt men are the moſt tender and delicate.

The Philoſopher *Bion* was wont to ſay, that the paine is alike which is felt by plucking, or pulling the haires from an head that hath many, as from that which hath few.

All the difference that can be, is this; that the bald head hath leſſe haire to looſe, and conſequently cannot feele ſo much ſmart as the other doth that is full of haires.

If thou wilt live according to *nature*, thou ſhalt never bee poore, if according to *opinion*, never rich: *Nature* deſireth little,

*opinion*

*opinion* much and beyond meaſure. Moderate and quiet poverty by the law of nature is great riches, and godlineſſe is great gaine with contentation, and hence it is that wee ſee, for the moſt part, the poorer ſort of people to be more jocond and joyfull, then commonly the richer ſort are, becauſe they have not ſo great care as they have, neither doe the feare ſo deeply the ſtorme of adverſity, as they doe. For they are eaten up with this double worm, the care of increaſing and conſerving the goods they have got, and the feare of loſing that which they enjoy. But poverty is a caſtle and fort, aſſured & fenced againſt fortune, yea the whole world. Shee feareth nothing, and is able withall to defend her ſelfe againſt al her enemies. Thou man whoſoever thou

thou art that goest drooping and dying for riches, for worldy pelfe, and wealth, tell me I pray thee, if since thou hast got them, they have brought unto thee any more knowledge unto thy *minde*, or more *Tranquillity* and peace unto thy spirit, or more rest and happinesse unto thine heart, then thou hadst before they came into thine hands? The wise men among the heathen have taught us, how much poverty is to be prized & praised, when as they did portrait and paint their gods naked, attributing unto them all things according as they conceited to be most befitting their natures: and as for my selfe, I shall never repute that man poore, who is placed without the reach and power of fortune. There is one thing sufficient to expresse unto

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us the nature of poverty, to wit, that no vertuous man ſpeaketh thereof, but hee praiſeth it; and avoucheth that the wiſeſt have bin thoſe who have ſuffred the ſame with moſt contentment: and truely it is a great weakneſſe and tenderneſſe in us, not to bee able to endure that which ſo many others have paſſed through, and it can be no other thing but a vaine apprehenſion and frivolous feare to endure and ſuffer, which maketh us ſo feeble hearted; for if we were indeede of a generous and magnanimous diſpoſition, we would love and like that for our ſelves which we approve in others: and therefore howſoever this peeviſhneſſe and ſoftneſſe of ours is not altogether to be comported with, we ought at leaſt to limite our affections, and dreſſe our ſelves

ſelves in ſuch ſort that Fortune may finde the leſſe advantage to offend us: For a ſmall body that can cover and gather it ſelfe together under a buckler, marcheth on towards the Enemy with more ſurety then a bigger body doth, that lyeth at large, & open unto blowes. If it were not mine intention to gaine time, and contract my ſelfe, I could enlarge my *diſcourſe* by reciting of almoſt innumerable examples as well of Heathens as of Chriſtians, which have placed a great part of their perfection in poverty. But ye ought to conſider one thing for all, that *Ieſus Chriſt* was poore, who was Lord of the whole world: his Diſciples were poore, which did poſſeſſe all things, and the Saints were poore, which might have beene rich. If yee ſhould never dye,

dye, I would advise you to set your affection upon riches: but I see that those to whom they most befall, do finde sooner the end of their living then of their longing: Which hath caused some wise men to vent these or the like speeches concerning the infelicity of riches: How miserable saith one, should I be, if I were the most rich of the *world*, with what a great burthen of evils should I be overtaken and overwhelmed? Why then should a man torment himselfe for a thing that hee must necessarly leave? and why is he not rather content quietly with that which is needfull, chiefly considering, that the faireſt kinde of wealth is for a man to bee neither too poore, nor yet too farre off from poverty?

## Disc. 18.

### *Of Death.*

Cæsar sayd well, that the best death was that which was leaſt premeditated, and to say truth, the preparation before death hath bin to many a greater torment, then the execution it selfe. The *Mexicanes* salute their Infants comming forth of their Mothers wombe, thus; *Infant, thou art come into the world to suffer; endure, suffer, and hold thy peace.* Why then should a man be sorry to dye, when nothing but life is miserable. And it seemeth, that all incommodities and misfortunes may be borne with, either by the meanes

meanes of a long cuſtome, or by the helpe of a ſtrong diſcourſe, onely Death and the apprehenſion thereof, is the thing that putteth us in greateſt feare.

Now the onely remedy and true eaſing of this evill, is that yee make this reckoning of the world, and all that is therein, that yee have nothing which is your owne, neither life, nor living, no not ſo much as your owne ſelfe; but that yee live alwayes borrowing and holding your very life, not in property, but on condition to reſtore it unto him againe, who hath lent it you, whenſoever he ſhall require it at your hands: yet for all this yee muſt not neglect it as a thing not yours, but muſt keepe it faithfully and carefully, in regard that GOD hath truſted you with the cuſtody thereof,

thereof, and when it is time, to render it to him that gave it, not grudgingly, but gladly, and with a cheerefull countenance: in the meane time thanking GOD, the giver of all good things, for the time yee have had the uſe and aide thereof, and ſaying unto him in this, or the like manner; *Lord, I render unto thee againe this Soule and Life, with as good an heart as it pleaſed thee to give me the ſame, yea, even with a better and readier will then I did receive it: for when thou gaveſt it me, thou gaveſt it to a little weake Creature, which knew not the good thou then didſt beſtow, but now thou doſt receive it againe at the hands of a Creature more accompliſhed, who knoweth what it is hee commendeth into thine hands, and therefore rendreth it unto thee with all franke-*

*neſſe*

*neſſe and readineſſe of will* : And truely wee may eaſily imagine, that it is not a hard thing for a ſubſtance to returne to the place whence it firſt came, the body returning to the earth, and the ſoule (if it goe the right way) muſt goe to him that gave it. To bee ſhort, that man doubtleſſe never learned well to live, who knoweth not how to dye: wee muſt therefore in this caſe bee ſo affected towards our ſelves, as wee are wont to be in the behalfe of fencers which muſt fight in a barred field: for wee commonly hate him that beareth himſelfe faintheartedly, and favour the other, who out of a brave courage had rather choſe to dye then to bee overcome. Beſides the feare of death is ſometimes the cauſe, or occaſion of it, to him

that flyeth fastest from it.

And seeing yee know well, that life was given you, upon condition to render it a gaine; ye ought not to be so unjust; as to desire to enjoy that thing for ever, which was given unto you for a day, by making your selfe Lord, and owner of the thing whereof yee are onely a depositary or keeper.

Moreover, men will say, that it is a matter of great import, to wit, the feare, and apprehension of death, and that it is the extreame of all terrible things. But ye ought to understand, that Death is not to be found fault with for this, seeing that it proceedeth not from the nature of death, but from our owne imbecillity: who are commonly overtaken and intangled with delights, with a desire of the

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transitory life, and with an immoderate love of this miserable flesh: and if yee take good heed, it is not so much Death it selfe that is dreadfull, as the opinion which wee hold concerning the same. For every man feareth it according to his judgment, apprehension, and conscience. And if it bee so, that yee have no feare thereof, but onely for this occasion, then lay the blame upou your selfe, and not upon it. For it fareth with men of an evill conscience, when thy must dye, as it doth with riotous spend-thrifts when they must pay their debts. They will not come to an acount for the distrust which they have of their ability, to satisfie for what they have done.

And to say that ye feare death, by reason that it is the last point

and period of man, hath but little reason in it. For the Soule is alwaies, it liveth ever, and cannot dye.

The *Greekes* call mans decease the end, giving us thereby to understand, that it is the period and end of wearisome life. Others a death, of which there are foure kindes; the first is the naturall death, or separation betweene the Body and the Soule; the second is a spirituall death, or a separation betweene the grace of God and us; the third is a ghostly death, or a separation betweene our sinnes and us; and the fourth is an everlasting death, or a separation betweene Heaven and us for ever.

But the *Holy Scripture* calleth death a sleepe, to assure us of an assured Resurrection, and to the end that we weepe not as Infidels

fidels doe, which are without hope. Let us conſider with our ſelves how many holy men and women have prized it, and deſired it as the onely eaſement of all their anguiſh.

What a vanity is it to love ſo much this miſerable life, this jaile, this priſon, this vale of teares, ſeeing that the longer we live, the longer we live in ſinne, the more dayes wee ſpend, the more wee erre, and ſo goe on, each houre purchaſing unto our ſelves a new paine and puniſhment.

The day of Death is the Maſter-day, and judge of all other dayes; the tryall and Touch-ſtone of all the actions of our life: Then do we make our greateſt aſſay, and gather the whole fruite of all our ſtudies. He that judgeth of the Life of a man,

muſt looke how hee carrieth himſelfe at his Death : for the end crowneth the workes, and a good Death honoureth a mans whole life, as an evill defameth it. Therefore feare it not ( Oh *Chriſtian* ) for that day which thou feareſt as thy laſt, is the birth-day of Eternity : ſo that thou mayſt anſwere with *Socrates*, when he was aked the queſtion concerning death ; Take you no thought or care for me, for thou canſt not ſtay him whoſe tombe hath beene at all times ready with him.

Divers daies have beene happy and unlucky to divers men; as *Friday* to that great Captaine *Conſalvo* in the warres of *Naples* ; the twenty fourth day of *February* to *Charles* the fifth; *Wedneſday* to Pope *Sixtus* the fifth : *Sunday* to *Henry* the ſe-

vent

venth of *England*: And *Saturday* in the three times taking of *Ieruſalem* by *Pompey*, *Herod*, and *Titus*. But no day is either happy or averſe to a Chriſtian, but his day of death: How carefull ought hee then to be to prepare himſelfe againſt that day, wherin hee ſhall be rewarded according to his workes; which if good, with a Crowne of bleſſedneſſe, but if bad, with unquenchable fire.

It was a cuſtome among the *Indians*, when any of the men dyed, his wives with their moſt glorious Habits and greateſt pompe, as if it were on their nuptiall day, threw themſelves into the fire, ſhee accounting her ſelfe happieſt that was the firſt, and thoſe that refuſed, were for ever after rejected, and made ſlaves. Let not Heathens

out-ſtrippe thee O Chriſtian, let thy death bee more honourable: Chriſt is the Spouſe of the Church, follow him therefore, let not thy life only but thy death be godly: other wiſe thou art no better then a ſlave to ſinne and Satan, deſpiſed not of men onely, but of the divells themſelves.

This conſideration of our *death* is a great helpe, not onely to provoke us to live a good life, but beſides that to dye well. In things that be hard and difficult, foreſight and preparation before hand is a very great helpe to bring them well to paſſe. Now ſo great a leape, as is the leape of *death* (which reacheth from this life to the everlaſting life to come) cannot well be leaped, unleſſe we make a great courſe, and fetch a long race to runne the ſame.

ſame. No great thing can bee well and perfectly done at the firſt time; ſeeing therefore it is ſo great a matter to dye, and ſo neceſſary to dye well, it ſhall be very expedient for us to dye oftentimes in our life, that wee may dye well at the very time of our death. We muſt not bee unwilling to dye, and to yeeld our bodies as a debt due to *Nature*: no, for the *Body* at the beſt is but the Coffin of the *Soule*, as the Grave is the coffin of the *Body*. The ſouldiers that bee appointed to fight, doe firſt practiſe themſelves in ſuch poſtures and exerciſes, as whereby they may learne in time of peace, what they muſt do in time of war; the Horſe alſo that muſt runne at the Tilt, traverſeth all the ground before, and tryeth all the ſteps thereof,

that at such times as hee commeth to make his course, he be not found new and strange in doing his feat. Wherefore seeing wee all must runne this course, (insomuch as there is no man alive but must dye) considering also, that the way is so obscure & stony, (as all men know) and the danger so great, that whosoever falleth, shall be tumbled downe headlong into the bottomlesse pit of hell fire; it is very requisite that we tread diligently before hand all this way, and consider particularly, all the steppes and places thereof one by one, because that in every one of them there is much to bee considered; and let us not thinke it enough to consider onely what passeth outwardly in our conversation, but let us endeavour much more to understand what

passeth

passeth inwardly within the heart, so shall both our life and death be acceptable.

And to shut the doore unto all fearfull apprehensions of death, we must learne to do two things which the world can never teach us; the one is to live well, for a vertuous and Christian life maketh even agreeable the very memory of death: the other is, that wee beleeve that the thing which it hath pleased God to afford us for a remedy, and easement of our manifold labors, and toyles, is not so harsh, nor so horrible as wee doe imagine.

If then seriously wee would remember how that the Saints have held life a paine, and death an ease. And that every part of Heaven shall together shine upon us; who wholly shall behold

hold all the glory thereof in his due place, which now through the ſtreight and narrow paſſage of the ſight, we doe but ſee and diſcerne a farre off: then wee ſhould deſire with ardency that joyfull day, which all the Elect have, and do ſtill long to enjoy; when *Death* and *Time* ſhall lay their Scepters downe, as I doe now my ſelfe proſtrate before God, then ſhall I, and never till then be truely bleſſed: And moſt bleſſed is he that can truely deliver this ſpeech to his God with his laſt breath, *I have finiſhed my courſe, and made my ſtudy the onely Trumpet to thy glory.*

## Disc. 19.
## *Of Humility.*

BEing to discourse of those *morall vertues* which are necessary for the well being of all societies, this of *Humility* I thinke, is as profitable and usefull as any; for by it every one will with a quiet subordination, and a sweet contentment reside in his owne calling, (as in his proper orbe) without envying his superiours, or contemning inferiours: For while every man thinkes meanely of himselfe, and subjects his owne spirits to the practice of *Vertue*, there is no roome for ambitious and aspiring thoughts; neither will any that is truly *humble*, hunt

hunt after the uncertaine hopes of fading honours.

It's not a ſmall bleſſing to bee crowned with a good name, it is (as I may ſay) the ſpurre and incitement to all goodneſſe, the pully to draw our affections to the purſuite of honeſt and vertuous undertakings, knowing that what is well and piouſly done, ſhall not be buried in oblivion: Amongſt other Graces, this of *Humility* hath beene in all ages exceedingly praiſed of good men: ſome, (as *Cleobulus*) naming it the Mother-grace; others, (as *Ariſtides*) the foundation upon which *Vertue* is builded; *Pythagoras* hath called it the Pillar of goodneſſe, the Crowne and Queene of *vertues*: *Cleanthes* named it the Diamond & rich Jewell of the ſoule of man; I think that it is the fai-

reſt

reſt plat-forme for any to raiſe the whole fabrick of Graces upon: It is, I am ſure, the ſafeſt Bulwarke againſt all aſſaults of violent and turbulent paſſions, the Schoole-miſtreſſe to Contentation, the Path-way to divine Knowledge, the Embleme of Valour, the contemner of the world, and indeede the Center of all practicall goodneſſe. *Cleobulus* being asked why hee ſought not to be advanced to *honour* and *preferment*, anſwered thus, *Oh friend, as long as I practiſe and ſtudy* humility, *I know where I am; but when I ſhall hunt after dignities and promotion, I am affraid I ſhould loſe my ſelfe:* *Ariſtophanes* being offered a great place at Court, excuſed himſelfe thus; *I am unskilfull and unwilling to ſlide upon the Ice, for they may quickly breake,*

*breake, or I suddenly fall*, thereby commending a life that accorded with *Humility*: *Crito* being asked, why hee kept himselfe so meanely, when hee might enjoy the greatest Honours in the Court, said thus, *I am not yet prepared, nor willing to goe to Sea in a storme.*

This Vertue as it is singularly commended, so it is no lesse profitable to the practiser; this, saith a great Philosopher, keeps the Soule from shipwrack, and steeres the whole man directly to his desired Port. This *vertue* saith *Xenophon* in his *Cyropædia*, extinguisheth the flames of Ambition, abates the pride of the heart, is the watchfull Sentinell for the benefit of the Soule: *Humilitie* indeede is the Mistresse who reads the Lectures of Mortality to us, prepares

prepares us for our better being, endues the *minde* of man with divine knowledge, and ingratiates him with his Creatour: This *vertue* amongst all others, though it be lowest, yet holds the preheminence; this *vertue* is the safest, because it is alwayes at Anchor; and truely that man lives with most content in his Calling, that strives to live within the compasse of it. It was a worthy observation of a learned man, who said, that Ambition was but a bladder fill'd with winde, which was blowne up and downe with every puffe; but *Humility* was like a wedge of Gold that was massie, and full of worth, and enriched the master with the possession of it. *Epictetus* being asked what profit or benefit hee found in living

living so meanly, when as hee might possesse so great honours and preferments; said he, Sir, there I am in danger either suddenly to change, or to fall, but as I am, I am great enough, because I cannot bee lesse, and would bee no more. *Bias* being intreated and solicited by some of his friends, to put himselfe in preferment as soone as hee could, so I doe (saith hee) for I know the speediest way to advancement is by humility: another of his accquaintance telling him what a pleasant thing greatnesse was, and how all men affected honour, and great offices: but yonder goes one saith hee, that I beleeve would faine have his burthen taken from his shoulders; poynting to a man that carried a massie waight of the Kings coyne; meaning

meaning thereby, that honours and great places, were buthenſome to undergoe: and that few men are the maſters of them, but ſervants to them. And truely you cannot but conceive wonderfull examples of it, even in nature it ſelfe; as it is ſaid of two Lambes, who meeting both upon a narrow Bridge, over a deepe water, having no ſcope to goe backwards or forwards without hazard of periſhing, if either of them had beene contentious, or ambitious; as an Embleame of true humility, the one meekely fell downe while the other paſſed over him with ſafety to them both: ſhee hath made thoſe trees which are the fruitfulleſt, and moſt commodious to man, of little & low growth; as the Fig-tree, the Vine, the Olive, the Date-tree, the Nutmeg, the Orange, the Lemond,

mond, all lively types of an humble man: no tree but is cherished and nourished by the roote. And indeed *Humility* is a radicall *vertue*, and what is the Sunne, the Moone, and the Starres, but so many lively examples of *Humility* to us, who though they be celestiall Creatures, high above the earth, and glorious in their orbes, yet they disdaine not by their light, influences and motions to shine to the inhabitants of the Earth, and to refresh all things: And if you truly weigh the composure of mans body, you shall see that it will teach you this lesson accurately, whether you consider him for his matter, being the most of earth, whose motion naturally is downeward to its Center; or whether you consider him for his forme, he being a beauti-

a beautiful glaſſe, but eaſily broken, hath no reaſon to be proud.

## Dis. 20.
### *Of Education.*

WHen I meditate upon the diſſolute lives of many men in theſe times with griefe and amazement of ſpirit, and dayly ſee to what unfortunate and prodigious ends thoſe indirect courſes proceed to, I have often bethought my ſelfe what principally might bee the cauſe of this evill. Sometimes I thought it might bee through the corruption of a vitiated and depraved nature, drawing hereditarily theſe vices from their Parents, as well as their ſubſtances. But that is not generally true: For often we ſee a vitious and wicked ſon hath

hath proceeded from the loines of a vertuous Father, and often a vertuous Childe hath beene borne of vitious and wicked Parents; ſo that I conceived that this blemiſh was not to bee imputed to *Nature* altogether: then I thought that ill company, (which is full of deadly poyſon) might procure this corruption; but though that doth much, and indeed too much, yet not all the miſchiefe: Some Criticks have accuſed bad Nurſes, but alas, their judgements are weake, and altogether prejudicate; for when Children come from their breaſts, they are as ſoft waxe, on which any ſeale may be imprinted; or like a ſheete of white Paper, on which any thing, either good or bad, faire or foule, may eaſily be yet written: Not therefore

to

to accuse unjustly, nor judge too rashly, I conceive, and it shall appeare upon good grounds, that men or women are generally either good or bad, not so much by the Nurse, not yet by Nature, no, nor yet by Company; because this may bee avoided, as indeed they are by their education; this I say, and this principally makes, and the want of this marres the stock of mankinde. And this shall easily appeare, if we discourse a little of the great benefit of Education, and of the misery of the want thereof; and I will not be tedious in the prosecution of either.

*Education* then being to men as the Sterne is to a Ship, which guides and turnes it any way, as a bridle to a young horse, which doth manage him; and as the Rider

Rider pleases, curbes and checks him, till he be made conformable to his desires: nay more, being the Seale and Character so strongly imprinted in our Soules, that it cannot bee defaced or blotted out by violence; we alwaies follow our first principles, and love those virgine impressions for ever. All Philosophers have wonderfully commended *Education*, some, (as *Thales*) name it the rectifier of *Nature*: others as *Philoxenus* and *Socrates*, have call'd it the schoolmistresse, and guide of mens actions; and therefore great care and circumspection hath ever bin had in all Common weales, for the virtuous *Education* of Princes and Governours: and hence it is, that pious Parents have alwaies laboured to give their children upright *Education*, they

they knowing that good *Education* is a good and a large portion: hence wittily one of the Sages, seeing a keeper learning a blood-hound to follow a train, see saith hee, what paines yonder master takes to make his servant usefull, and profitable for his pleasure; who would not then traine up with diligence saith he, his Sonne in the schoole of vertue, that he may bee a profitable servant to the Common wealth? And wisely *Stilpo* answered, when hee saw a horse cast his master downe to the ground; if yonder scholler (said hee) had beene better tutord, hee would not have done that hurt to his Master; and if any will consider the efficacy and effects of good *Education*, he shall finde them to be of great force: It pulls up all vice from

the soule, *Education* alters the course of *Nature*, hence we say, an ill man by due ordering, and good governance, is made good: as a piece of ground (saith *Solon*) that is full of weedes, may by a skilfull and diligent hand bee made cleare and serviceable for sweet Herbes, so a *minde* that is full of vices and corruptions, may by good discipline and correction be made honest and virtuous. (*Phocilides*) a wise man being desired to set forth what *Education* was like too, answered to a Sickle and a hand, being demanded the reason, answered thus; if there was any vice in the *soule*, it would weed it out, and there was no vertue as yet in the Soule, it would plant some. *Themistrocles* did confesse, that in youth hee was for want of discipline, hurried away with

lustfull desires like an unbridled Colt, untill hee was recalled & rectified by the example and discipline of *Milliades*, (eminent then amongst the *Grecians*) and so made his lawlesse desires to attend upon vertue. *Socrates* confessed to *Plato*, that he was inclined vices by nature, yet by the study of Philosophy & good admonitions, hee temper'd and all'd himselfe aright: nay *Education* and *custome*, alters whole nations, & those that were *savage* & *wilde*, have bin reduced to civility, and commendable societies. I could instance in divers countries which the *Romans* conquered, & taught them good literature, and mechanicke arts, as the *Germains*, the *Britaines*, and the *Gaules*, who were all, or most of them civilized, but to draw to an end, how many are the ils and

desperate incóveniences ensuing the want of *education*, disobedience to *parents*, *masters*, & often to their *Prince*; hence one coming into a countrey which was ful of vices & corruptions, certainly saith he, this *Prince* had need be wise, which rules such a company of beasts. *Crates* seeing a hog wallowing in the mire, (saith hee) what youth will do without good order and discipline; want of *Education* brings in sensuality, and all manner of riot: and indeed is the Rats-bane of the Soule. One asking *Cleanthes* which was the speediest way to destroy a City, whether thinke you by fire (said the man) no said *Cleanthes*, the easiest way is to command none, none to teach, nor none to obey, and all taking liberty to themselves, will soone come to

confu-

confusion: and indeed what is a ship without a sterne, an Horse without a bit, a Souldier without a General, a body without an head, a Soule without reason, a river without bankes, a City without walls, such, and no other is a man without *education*: hence so many, with shame to their parents, have confessed that such a death hath come to them for want of good instructions onely: hence they have not feared *God*, nor his *Magistrate*, nor *Reason*, *Piety*, *Discretion*; but being hurried by their owne lusts, have not feared to commit the excreable impieties; hence *Murthers*, *Adulteries*, *Envy*, *Slanders*, *Idlenesse*, have had their beginnings and growth, & to shut up all in a word, a man without *discipline*, & *vertuous education*, is like a piece of ill'd ground, full of weeds and pernicious creatures. Dis-

## Disc. 21.

### *Of dependance upon other men.*

THere are many who desire to goe upon other mens legges, making the chiefest end of their hopes to consist in externall dependances, passing away the flowre and vigour of their youth without *knowledge* either of the Liberall Sciences or gaining to themselves the mystery of some Mechanick Trade, whereby their old age may be relieved, or honoured: and such as these be, are to be rather repured shaddowes of men, then true men; and are indeed the vermine and Cater-pillers

pillars of the Common-wealth wherein they live, driving themselves to those extreamities oftentimes which they might ealy have prevented: Now, if I should demand of those men what their intendments are, and how they can warrant this their practice, I should heare them making vaine and idle excuses: For how can they, (seeing *God* hath ordayned Callings, and hath appointed each man to move in some one Calling or other) how can these men I say, justifie themselves in living without any proper and peculiar Vocation? For if they would but seriously take a view of all the Creatures, or peculiarly of themselves, they should easily perceive, that neither any of these, nor themselves, but have their distinct beings and abidings

ordained and appoynted them by their Creator: certainely if they would but weigh the evills that occurre unto themselves, they would at the last, not leane upon such shrinking pillars (as many times) their Masters prove: For admit that they give great content, and are diligent, and prudent, nay faithfull, yet all these qualifications have bin even upon a surmise, suspition, or a tale, or one fault really committed, suddenly discarded, and discharged; and so they have learn'd too too late, that Service is no heritage: yet I can say truely, that they must enflame their nobler parts of themselves, (if they have had liberall and ingenious *Education*) to the base and unfitting wills of their Masters, and in this kinde they are not seldome guilty and accessary

accessary to their Masters crimes, but sometimes it hath bin knowne, that they have beene exciters, provokers, and deepe encouragers to the unlawfull facts of those whose service they follow; and doth not dayly experience shew us, that when these cloakes are cast off, do not they prove discontented murmurers, or lazy droanes? doe they not often steale, because they are idle, and so cannot, or will not worke for honest maintenance? and indeede how can it be, but that labour in a calling should be irkesome to such, having never inured themselves to it before, or else being proud, and so disdaine it; or too old, & so unfitting to undergoe it; or at least so addicted to liberty & licentiousnes, that they cannot subjugate themselves to

any honeſt and laborious courſe of living, hence being forced to depend upon other men, they are faine to beare all checks, controlements, diſparagements, and diſcouragements; nay diſgraces, and opprobies even often by their vaſſals by birth & blood, onely for that they have no reſidence, or proper ſubſtance of, themſelves. A wiſe man ſeeing many leaves falling from a tree, ſpeake merrily thus, ſee ſaith he, what it is to depend upon another man, how ſuddenly doth his Mr. diſcharge aboundance of ſervants; hence they are called the *Hangbyes* of a proſperous ſtate. One wiſhing *Thales* to get into the *Princes* ſervice, & to attend it, telling him it would be beneficiall for him, O friend ſaid he, I do not meane to goe to Sea in a leaking veſſel: another wiſhing *Zeno*

to

to follow a noble man, who would highly prefer him, bad him after many demands, go and leane upon that ſtick, giving him one that was weake and broken, the other replied, it was not to be truſted to; neither is that manner of life (ſaid he) being but like to that broken reed: another telling *Diogenes* on a time, in what great favour hee was with his Lord, and what a brave ſervice hee had; *Diogenes* puld off one of his ſhoes and threw it away, euen ſuch faith hee, is your manner of life; and truely the inconſtancy of many men, might cauſe others to remoove their vaine hopes from truſting in them, knowing how little their promiſes and performances are, and how apt to forget good ſervices done to them, and conſidering withall with what a world

world of vanity the mindes of men are stuffed, and how that the greateſt are but Vanity themſelves: A great Courtier being upon a River, the Tyde comming in apace, thus ſpake to another that was with him, heere is a true demonſtration (quoth he) of my fortunate favours with my Prince; I ſaid the other, I am ſorry to thinke that your fortunes are ſuch; why ſaid the other, can any deſire a happier life? I but replyed the other, this Tyde will goe out as faſt as it comes in, and in the meane time ſome ſtorme or tempeſt may ariſe; I had rather be in my owne houſe on land, then ſo dangerouſly floating upon unknown waters. Hopes and dependances upon other men, oftentimes have beene as *Vlyſſes* wives webbe, as much undone in

in a night, as had beene wrought all the day: How uſuall is it to ſee the Sunne obſcured with clouds in the midſt of Heaven, often as ſoone as it riſeth; briefly, labour for thy ſelfe, bee a Bee in thy owne hive, dreſſe thy owne Garden, manage thy owne affaires, ſo thou mayſt be troubled with envyers, but thou ſhalt be free from miſery and mutability, howſoever thou ſhalt not bee kept under hatches in another mans veſſell.

## Disc. 22.

### *Of Ambition and Pride.*

AMong other vices that pollute *mans mind*, ther's not any more *hainous* thē *ambitiō*, for ſo

ſo that hee may obtaine his expected deſires and wiſhed for hopes, he cares not to violate the lawes of *Reaſon* and *Religion*, breakes all bounds of modeſty or equity, and will not ſticke to infringe the ſacred tyes of neareſt friendſhip, counting nothing unlawfull or undecent that ſeemes not ſo to his unbridled and raging humours; nay, it hath been known what plots, devices, and concluſions he hath laid to compaſſe what he ſo eagerly doth purſue: Hence *Timon* hath worthily ſpoken, that the very elements of miſchiefes are *Ambition* and *Avarice*, which for the moſt part are found in the ſame perſon: whereupon *Eudoxus*, a *Greeke* Philoſopher, ſaith, that *ambition* is hurried on with an unreaſonable deſire to rule, and is eaſily driven

ven forward to doe all injuſtice, if by true wiſedome it bee not moderated: And to the ſame effect *Cicero* ſpeakes, that *ambition* is an unmeaſurable contention for honours, and forgetting all Juſtice, falls into a deſire of glory, Empires, and Honours, and ſo brings forth miſerable and ſtupendious effects.

And therefore *Ariſtotle* obſerved very well, that ſeditions have often beene ſowne, and maintained in Citties and Republicks by *ambition*: And ſome are of opinion, that it hath the name from compaſſing or going about, (for ſo the word may well import) to gaine what it (be it right or wrong) doth ſo earneſtly affect. It is ſuch a common corruption, that ſcarce any man but is tainted with the ſpice

of

of it: for it will easily appeare, if we consider the indirect proceedings of men, and the unjust murmurings of many against their owne callings, estates, and conditions, Friends, acquaintance, superiors, and Magistrates, vainely supposing, either that their owne conditions are defective in some degree or other, or else fondly imagining that the places of others have more happinesse in them then their own: now if they would but consider, that it is not fit that all the body politick should be Head, and be resolved in their judgements, that *perfection* and *happines* may as well be gain'd in a meane calling as an higher, it would certainely somewhat restraine their lawlesse thoughts, & check their fond imaginations; but such is the corruptiō of men, that every one

one ſtrives to bee more then either he is, or ſhould bee: Hence one asking *Anaxagoras* what an ambitious man was like to, he preſently went into a field, and ſhewed him a bramble, ſee (ſaith he) I have anſwered your queſtion; comparing, and indeede not unfitly, *proud* and *ambitious* men to *bryars*; for the *bryar* would be above all other trees, it wil draw blood of a paſſenger, and laſtly, it is unprofitable for any common or good uſe: And ſuch, and no other are *ambitious* perſons, Heads and Governours they would be, but bloody and unſerviceable members they are to all. And let me but ſhew a little what fearefull devaſtations of Kingdomes and Provinces *ambition* hath made, witneſſe all *Greece*, which was adorned with all *Sciences* & *Arts*, & no leſſe famous

mous for Armes, yet brought to ruine by the *ambition* of some men, who plotted to bring all publick offices into their owne power; as *Leosthenes*, and *Demosthenes*, who kindled the fire of civill dissention and division, not respecting the fearefull issue of these their unlawfull plots; what hurt did *Alcibiades* even to his owne Country, to feede this honour of being counted great and famous, the same mischiefes hapned to the common-wealth of the *Lacedemonians*, and *Athenians*, the one being masters at Sea, and the others at land, by some ill spirits that called home *Agesilaus*, from his pursuit of victories in *Asia*. And if no other example were to be found, but that of *Cæsar* and *Pompey*, whose *ambitious* and greedy desires of honour, brought *Rome* almost on

her

her knees, it were sufficient: and what else did the cõtentiõ of the Kingdome of *France*, betwixt the houses of *Orleans* and *Burgundy*, ô desperate *ambitiõ* which caused to fall 4000 men of great Families in one day within *Paris*; many yeares with great labour (saith one) had those tabernacles bin building, but in a few houres defaced; nay by bloody *ambition* destroyed; let us briefly examine some estates to exemplifie this subject; the Gowne is not free from this vice, for even amongst men of learning, there is great *contention* who shall be reputed wisest; though in ancient times there were but seven wise men in all *Greece*, yet in our daies if everyman be not esteemed for a wise man, how angry, how discontent is he presently. View the the Souldier that professeth armes

armes, how greedy, how thirsty of glory and reputation, accounting nothing of life, so hee may be reputed famous? The Courtier maks this his study, and hath scarce any leasure to imploy his thoughts about any other subject, but how to bee greater and higher in place and favour. How many are there, that to possesse their honours and preferments, would not spare to speake as a proud Cardinall of our owne country, who said, he would not lose his part in *Paris* for that of *Paradise*, preferring honors here either before *Religion*, or *glory above*: Yet more horrible was that impudent proud speech of one of the *Kings* of *Spaine*, who in the height of *ambition*, feared not to say, that if he had beene at the making of the *world*, hee would have told *God* to have made

made many things better then they are. But not long after *God* confounded his *ambition*; for at a great Feaſt he was choaked with a Flye, one of the feebleſt of his creatures, a juſt retaliation for ſuch an inſolent ſpirit.

To conclude all, let men but thinke of the reſtleſſe vexation, the diſcontented turmoiles, the fruitleſſe iſſues, and the dangerous falls of ambitious perſons, the diſgraces that have happened to them & their poſterities, and then ſurely they wil reſolve rather to be *good*, then *too great*, or at leaſt, ſtudie to be content, rather then to apply themſelves to catch the empty ayre, and to heape up diſgrace to themſelves and families after them: in a word, ambitious men are but meere froth, which though it be uppermoſt, yet is unprofitableſt.

Diſc.

## Disc. 23.
### *Of Covetousnesse.*

I Am now to enter my Discourse of that subject which all hold to be the Roote of all evills: and indeed it is no other but the ground-worke of all lamentable effects, the tree whose fruite is curſed, the Fountaine of all corrupted affections, contradicting both the rules of Justice and of Charity. Hence *Aristotle* calls it a vice in the *soule*, which desires to have from all parts without reason, unjustly withholding what belongeth to another, giving nothing, but receiving any thing. *Lucretius* the Poet, styles it, *The blinde desire of wealth*; *Stratonicus* being asked

ked what a *covetous man* was to be compared to, anſwered to the *Dropſie*, which the more it drinkes, the more it thirſts for. *Philoxenus* compared *covetouſneſſe* to a Rake, which gathers all the Corne and Graſſe together, but ſcatters not any abroad: *Philon* being asked what he thought of a *covetous* man, *Even as I doe of that* (ſaid he) and ſhewed him a Spunge, *this* (ſaith he) *ſucks al liquors to it, but will not part with one drop, unleſſe it bee ſqueezed with violence.* Admirable in my judgement was that ſaying of *Xeno*, which ſaid, *That a covetous man was like barren ſandy ground, which ſuckes in all the raine & dews that Heaven ſends, with greedineſſe and thirſt, but ſends forth no fruitfull herbes or plants to the inhabitants*: And certainely *Covetouſneſſe* and *Ingratitude*

*gratitude* are usually companions: Another of the Philosophers being asked his opinion concerning covetousnesse, wittily reply ed, that it resembled a drag-net, which being let down into the Sea, held al fast, as well small fishes as great, good or bad which were included; so saith hee, doth the covetous man draw all goods to him, whether they bee lawfull or not for him to possesse: indeede a *covetous* man may fitly be resembled to a thirsty Traveller, who being weary and extreame hot, willingly drinks of any Liquor that is first offred to his appetite, without any difference or scruple, and so often swallowes downe that which may proove poyson presently to his body: oh the mischifes and evills that have followed, and doe still accom-

accompany this vice, are almost innumerable. *Anacharsis*, one of the seven wise men of *Greece*, held that a *covetous* man was not capable of good Councell or Instructions; nay, avouched further; that a *Covetous* man could never enjoy contentment, because hee still murmured against God and Nature, if hee enjoyed not what hee wretchedly desired. *Socrates* held a *covetous* man for no better then a Madde man: It is a miserable vice, to weary a Man in procuring riches, and not suffering him to enjoy the pleasures of them being gotten: A *Covetous* Man is debard of all rest and liberty, which are most pretious to a wise Man, and is alwayes vexed with disquietnesse, being not better then a Servant, or a slave

to his ill got riches. *Zenophon* saith well of covetous men, that they respect not justice, or equity, that they contemne all Lawes, both divine and humane, and slight all punishments annexed to them; living without friendship, or charity, condemning the innocent, breaking all bonds and covenants of Faith, so that they may compasse their wished-for gaine: they want not in all Ages, examples of the Murders that have been committed by this one vice: memorable is the the death of *Mauritius* the Emperour, with five of his Sons, and his wife, onely for being covetous and holding backe the pay of his Souldiers: What brought the fatall death to all the nobility of *Switzerland*, but their oppression, and covetousnesse

the subiects: what brought *Crassus* to his grave so violently, but his *Ambition* and too much avarice? as *Plutarch* obserues well, it is *couetousnesse* that doth often make the Son commence suite against his Father, the Seruant often to murther the Lord; and yet for all these euills, the *couetous* man is himselfe, but as *Tantalus*, or rather indeede as *Aristophanes* said well, hee is but like a *Mule*, that carries a great masse of Gold on his backe, and galls his shoulders with the carriage of it, but yet eates but Hay all his life time: himselfe *Diogenes* iested at *Couetous* Men in this manner, saying, hee had rather bee their beasts, then their Soonds, for the one was fed sufficiently, but the other had no nourishment,

or *Education* at all; briefly a *Covetous* man is no other then an Eagle, whose Talents violently snatch their prey, he cannot be said, ever to doe any good, for he never distributes any thing, but dyes as he lived, unworthy of all praise, and wretched, because justly hated of all good men.

## Disc. 24.

### *Of Despaire.*

THis is the gulfe that has devoured so many fair vessels, this is called of *Sol* the *Rocke* that hath split, and dasht to pieces so many gr hopes, and well intend purposes; now the rea

why this vice and sinne should possesse any, or what more is, reigne over any; I conceive to bee principally these following: Unpreparednesse to beare patiently, whatsoever shal in this life betide us: Ignorance of the mutability of the humane things which are subject to all evills whatsoever; or a cowardly conceit, and supposed apprehension of the greatnesse of the evill that is comming to us, to bee far greater then it is indeed: and lastly a base feare, that there is no way or meanes to avoyde it, or hopes to be delivered from it being under it: now to a wise and expert Christian, these are all but toyes, and frivolous conceites, for a Soule resolv'd upon valour, and Christian hope, either doth not feare the Evill,

or else lessens it by patiently bearing it. But because this evil rules much, and especially over the weakest sort of men, I could advise them rightly to prepare themselves to undergoe the misery, it being but their lot, and as I may say, their portion; and never to yeeld to that Tyrant *Despair*, which bolts up all the passages to Eternity, and whose arguments are usually drawne from impossibilities, thereby to sinke the *soule* of the patient into the very depth of all sorrow whatsoever; without shewing him any hopes of a possibility either to stand against it, or to recover up againe being fallen into it: but a little seriously to enter into discourse of it: It deales most upon weake subjects, and evils propos'd, are the objects it presents to the soule of man

man. To let passe therefore the lesser evills, as death of Friends, as Wife, Children, Parents, or the like, as also externall losses of goods by fire, water, theeves, or any other meanes whatsoever, suddenly and violently taken from us; to let all these I say alone, I will propose to your consideration, the greatest engine that he fights withall, and this is Death; and let this happen how it wil, or seeme to the senses never so terrible, yet there be divers Remedies to keepe the Soule of man from this evill, considering how many have not feared it at all, some having suffered it as a game, some have even jested at the tormentors; but how soever, it is the way of all the world, and so we should in this kinde make a vertue of *Necessity*, and say,

as sometime a worthy Martyr said at the houre of Death, Know saith he, oh Tyrant, that thou onely art an instrument to pull downe that house which in the space of a little time would have fallen of it selfe: or else as another answered some of his Friends, who when hee should dye, came to admonish him to bee couragious, and not to despaire, answered them thus, I have this 36 yeares hoped for my dissolution, and I thinke it is now high time to pay Nature her Debt. And a little to encourage all against this evill of Despaire, let them know they were borne for passion as well as action, and the course of Nature hath ordayned a rainy day as well as a serene Heaven, and suppose that now wee bee under the Rod:

Are

Are wee alone? or if wee be, it's commendable to give so good example to others, that may hereafter suffer the like evills as now wee doe. It may bee wholesome to let blood sometimes, and who can tell how soone the storme may be over, or ended? Why should wee lose our Anchors rather then others? and howsoever our evills may be, yet there is a period of them all in the Grave. *Thales* saith of Despaire, that it is a ship in a rough Sea without an Anchor: *Menander* spoke truth, when hee said, that a man without Hope, was like an house without a cover. *Pythagoras* therefore in this kinde did well, who taught his Schollers not to feare any evills, becaus they are terminated as the Sea within

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the Bankes; to shut up all our discourse, he that despaires either never knew good, or never truely hoped to enjoy.

# THE MINDES DELIGHT.

## OR, VARIETIE OF MEMORABLE MATTERS WORTHY of Observation.

*Lege, & Collige.*

*Collected by I. M.*

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THE

# MINDES

OF

VARIETIE OF MI-

MORABLE MAT-

TERS WORTHY

of Observation.

# THE MINDES DELIGHT:

OR,

Variety of Memorable Matters worthy of observation.

## *The foure parts of the World.*

EVROPA so called from *Europa*, Daughter of *Agenor* King of *Lybia*; and of the *Phœnicians* brought hither (as Poets feigne) by *Iupiter*, in the shape of a Bull: but as Historians write, by a *Cretan* Captaine named *Taurus*, is separated from

*Asia*,

*Asia*, as is hereafter shewne; and from *Africk* by the *Mediterranean sea*. It is in length 1800. and in bredth 1200. miles.

*Asia* so called from the Daughter of *Oceanus* and *Thetis*, Wife to *Iapetus*, and Mother to *Prometheus*; or as some say, of *Asia* the Sonne of *Manae*, King of *Lydia*; is separated From *Europe* by the River *Tanais*, now called *Duina*, by the Sea called in time past *Palus Meotides*, now *Mare de Zabache*: and by *Pontus Euxinus*: now *Mare Maiorica*; and by part of the *Mediterranean* Sea: and from *Africk* by the River of *Nile*, the *Red Sea*, and the Aegyptian *Istmus*. It stretcheth in length 5200. miles, and in bredth 4560. miles.

*Affrica*, which some say is so called of one *Affer*, of the line

of

of *Abraham*, is separated from *Europe* by the *Mediterranean Sea*, and from *Asia* by the *Red Sea*, and the river of *Nile*. *Africa* is in length 4135, and in breadth 1920 miles.

*America*, or *West-India*, so calle of *Americus Vesputius*, but first found out by *Christopher Columbus* of *Genua*, the yeare of our Lord 1492. it is like an Iland, round about environed with the great *Ocean*: but the length and bredth no man knoweth. *Affrica* is greater then *Europa*, *Asia* then *Affrica*, and *America* bigger then all.

## The foure Monarchies.

THe first Monarchy was of the *Assyrians*, founded by *Ninus*

*Ninus* about the yeare of the World 2220, augmented by the Queene *Semiramis*, and after it had endured the terme of 1300 yeares, it was translated by *Arbactus* unto the *Medes*, and there having endured 350 yeares, it was lost by *Astiages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus*, the yeare of the World 3425, which after it had endured 191 yeares, was lost by *Darius*, and subdued by *Alexander* the great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the great, in the yeare of the World 3634, and before Christ 320 yeares; after whose death it was divided among the Prefects, which in his lifetime he had appointed in divers Coun-

Countries; By which division *Selencus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*; all which Countries were after subdued by the *Romans*.

The fourth Monarchy or Empire was of the *Romans*, founded by *Iulius Cæsar*, in the yeare of the World 3914, after the building of *Rome* 706 yeares, and before Christ 47 yeares. This Monarchy flourished about the space of 470 yeares, till that after the death of *Theodosius* the great, it was divided by his two Sonnes into two Empires: *Arcadius* was Emperour of *Constantinople*, which Empire endured (though afterwards much diminished by the invasions of barbarous nations) untill the yeare of our Lord 1453,

and

and then, was quite lost by *Constantine*, and conquered by *Mahomet* Second King of *Turkes*. *Honorius* was Emperour of *Rome*, Which Empire shortly after; in the yeare of our Lord 575, and about the ninth moneth of the reigne of *Augustus*, was utterly ruinated by *Othacar* King of *Goths*. And long after, the yeare of our Lord 801 it was restored by *Charles* the great, and by him united to the Crowne of *Frence*, and by his successors translated into *Germany*, where it yet remaineth as a shadow onely, or representation of the greatnesse and majesty of the ancient *Roman* Empire.

*The sixe Ages of the World.*

IN the dividing of these Ages there is great contrariety of

Opini-

Opinion among Writers; for the same follow the computation of the 72. Interpreters, and some follow the *Hebrewes*, and the common Text of the Bible. The first age from the creation of the World till the universall Flood, endured according to the *Hebrewes*, 1656 yeares, which agreeth with the saying of S. *Hierome*, *Bede*, *Philo*, and the common text of the Bible. The 72. Interpreters, and *Eusebius* hold that it endured 2242 yeares, and Saint *Austine* is of opinion, that it endured 2272. Of this Age few, or no things are recited worthy of memory: Except the birth of the first man *Adam*, and the creation of all things.

The second Age from *Noahs* flood till the birth of *Abraham*, endured according to the 72. Interpre-

terpretours, *Eusebius*, and the greatest part of *writers*, 942, and according to the *Hebrews*, but 292 yeares: Saint *Austin* counteth 172 yeares. In this Age was builded *Babel*, *The tower of confusion*: The Empire of the *Assyrians* beganne, and the great Citty of *Ninive* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David*, endured by the agreement of all *Authors*, 942 yeares. During this age was the peregrination of *Abraham*: the beginning of the *Amazones*, *Sodom* and *Gomorrah* were destroyed: *Ioseph* was sold to the *Egyptians*; *Moses* passed the *Red sea*; *Iob* the just lived; *Iason* conquered the golden Fleece; the destruction of *Troy*; the *Latins* beganne to reigne in *Italy*.

The

The fourth Age from the beginning of the Reigne of *Darius*, till the leading of the *Iewes* captive into *Babylon*, endured 485 yeares. During this Age the Empire of *Assyrians* was translated to the *Medes*, the *Olympiades* of the *Grecians* beganne: *Carthage* was builded by *Dido*, and *Rome* by *Romulus*: *Byzance* was also builded: the destruction of *Ierusalem* by *Nebuchadnezzar*, and thereupon the calamity of the Iewes.

The fift Age from the transmigration of *Babylon* to the comming of *Christ*, endured by the agreement of al, 589 yeares. During this Age *Cyrus* beganne the Monarchy of the *Persians*: The 70 yeare of this Age the Iewes returned to their Countrey: Consuls beganne to rule in *Rome*: *Xerxes* invaded *Greece* with

with an army of 1000000 men: *Plato*, *Aristotle*, and *Demosthenes* flourished with many other worthy Philosophers: *Alexander* wonne the Monarchy of the world: the destruction of *Carthage* by the *Romans*: *Cæsar* usurped the Empire of *Rome*.

The Six age beganne at the birth of our Saviour *Christ*, which yet endureth, and shall endure to the end of the world.

## *The seaven Wonders of the World.*

THe first, were the Walls of *Babylon*, built by *Semiramis*, of stone joyned together with a strange kinde of slimy and gluish morter, which groweth in the mynes of these Countries, and especially in the Lake where stood in time past

*Sodome*

*Sodome* and *Gomorrah*, now called *Asphaltides*. These walls according to the Towne, were built in quadrangle, and contained in circuite (as saith *Plinie* in the twenty sixt Ghapter of his sixt Booke) 60 miles, so that every square was fifteene mile long; they were 200 foot high, and fifty foote thicke: and to builde these wals were hired by *Semiramis*, out of divers Countries for a long space 300000 men.

The second was the *Pillar of the Sunne*, offered by the Gentiles unto *Iupiter*. This Pillar stoode in the Ile of *Rhodes*, and was made of Iron, in the forme of a man of incredible greatnesse, in so much that a man might scarce fadome the great finger thereof. After it had stood 56 yeares, it fell down by

reason

reason of an earth-quake and so lay till the Iland was wonne by the Souldan of *Egypt*; who carried so much mettle away as loaded 900 Camels.

The third, were the *Piramides* of *Egypt*: among the which there is one specially noted, about the Citty of *Memphis*, now called *grand Caire*, this *Piramid* covered about 40 acres of land, at the foote of foundation thereof, it was all built of Marble stone, and in the building thereof were imployed continually, for the space of 20 years, 360000 men: and for the sustenance of these workmen, was disburst in radish and such other roots 1800 tallents, which according to our reckoning is the summe 1980000 crownes: this might seeme incredible, were it not that it is affirmed by so many

man Authours of authority.

The fourth was the *Mausole*, of *Mausolus* King of *Caria*, and husband to *Artemisia* so called; this Woman for the great love shee bare to her Spouse, burned his dead body, and dranke the powder thereof, thinking no Sepulcher so worthy as her owne body; and the rest of the ponder shee buried in this famous tombe, the stone whereof was of an excellent kinde of marble, it was 411 feete in circuit, and 25 cubits high, and was environed about with 36 Pillars of stone, wonderfully well carved.

The fift was the *Temple* of *Diana*, builded by the *Amazones*: it was 455 foot long, and 220 foote broad, and in it stood 127 marble pillars, each of them being 70 foote high: the worke thereof was so wonderfull cu-

rious, that it was 220 yeares a making.

The sixt, was the Image of *Iupiter Olympius*, in *Achaia*, all of Prophyrie, an infinite number of little pieces joyned together: this image, beside the excellency of the worke, is especially noted for the greatnesse thereof, and was the more famous by reason of the game, called *Olympindes*, there kept.

The seventh was the Tower *Pharos*, nigh unto *Alexandria* in *Egypt*, builded by *Ptolemaus Philadelphus*, King of *Egypt*, to direct the passengers which came to take haven thereabouts, by burning of pitch, or other like things in the toppe: this Tower was of a marvellous height, and singular workemanship, the building whereof cost according to our money 4800 crownes.

Some

Some Authors put for the seventh wonder, the *Gardens* and *Orchards* upon the walls of *Babylon*. Others put the *Obelisque* of *Semiramis*, which differeth in nothing from a *Pyramid*, saving that it is all one stone: the *Obelisque*, *Semiramis* caused to be wrought, and taken out of the mountaines of *Armenia*: it was a hundred and fifty foote high, and every square was foure and twenty foot broad at the bottome; so that it contained in circuit 96 foote.

## The seven wise men of Greece.

*Thales* borne in the haven town of *Priene*, in the Countrey of *Ionia*.

*Solon* borne in the Iland of

*Salamine*. *Chilo* borne in *Lacedemonia*. *Cleobulus* borne at *Lindus* in the Ile of *Rhodes*. *Pittacus* borne at *Mitylene* in the Ile of *Lesbos*. *Thales* borne at *Miletto* in *Greece*. *Periander* King of *Corinth*.

## *The tenne Sibylli.*

THe first was of *Persia*, called *Samberta*, or *Persica*: which among other prophesies said, the wombe of the Virgine shall bee the salvation of Gentiles.

The second was of *Libya* called *Libyca*: One of her prophesies was, The day shall come that men shall see the King of all living things, and a Virgine Lady of the world shall hold him in her lap.

The third was *Themis*, surname

*Delphica*, because she was borne and prophesied at *Delphos*: A prophet shall be borne of a Virgine.

The fourth was *Cumea*, borne at *Cimeria* a City of *Campania* in *Italy*, who prophesied, that God should be borne of a Virgine, and converse among sinners.

The fift was the famous *Erythrea*, borne at *Babylon*: who especially Prophesied a great part of our Christian Religion, in certaine verses recited by *Eusebius*; the first letters of every which verses being put together, make the wordes, *Iesus, Christ, Sonne of God, Saviour*. These verses are translated into Latine by Saint *Austine*. Lib. 18. and 23. *de ciuitate dei*: the substance whereof followeth. The earth shall sweate signe of judgement: from heaven shall

come a King which shall reigne for ever, that is to say, in humane flesh, to the end, that by his presence he judge the *world*, so the unfaithfull aswell as the faithfull, shall see God with their eyes aloft among his Saints; and in the end of the world, the soules of men with their bodies shal appeare, whom he shall judge, when the roundnesse of the earth untilled, shall bee full of clods of earth and grasse, men shall cast away their Idols, and all their precious jewels, the world shall bee consumed with fire, hee shall pierce the inferiour parts, and breake the gates of hell; then to the flesh of Saints shall be given free and cleere light, and the evill shall bee burned with eternall fire, all secrets shall be opened, and every one shall know the secret

cret of his neighbour, and God shall discover the consciences and hearts of all men: then shall there bee lamentation and gnashing of teeth, the Sunne and Starres shall lose their light, the Firmament shall bee dissolved, and the Moone shall bee darkened, the Mountaines shall bee throwne downe, and the Valleyes shall be made equall with them; there shall be nothing in the world higher or lower then another, Mountaines and Valleyes shall be made plaine, all things shall cease, the earth shall be dryed unto powder and dust, the Fountaines and Rivers shall be burned likewise: Then shall a trumpet sound from Heaven in wofull and horrible manner, and the opening of the earth shall discover confused and darke hell, with the tor-

ments and paines of the miserable condemned, and heere before the Judge shall come every King: A river of fire and brimstone shal fal from *Heaven*. Divers other things were prophesied by this *Sibyll*: and because they were obscure, and therefore not to be comprehended by the *Gentiles* before they came to passe, shee sayd of her selfe these words: They shall thinke mee a false and blinde Propheteſſe, but when they shall see these things come to passe, they will remember me, and call me no more a false Propheteſſe, but a Propheteſſe of the Almighty God.

The sixt was called *Samia*, borne in the Ile of *Samos*, which said; Hee being rich, shall bee borne of a poore Maide; the creatures of the Earth shall adore

adore him, and praise him for ever.

The seventh was called *Cumæa*, because shee propheſied at *Cumæ*, a towne of *Campania* in *Italy*: shee propheſied that he ſhould come from Heaven, and reigne here in poverty: hee ſhould rule in ſilence, and bee borne of a Virgine. Shee is affirmed to have written Nine Bookes of the *Sibyls*. They were all preſented by an old woman to *Tarquinius Superbus*, but hee not willing to pay ſo great a ſumme of money as was demanded, denied them: wherupon the old woman burnt three of them, requiring as much money for the other ſixe as for all: which being denied, ſhe alſo burned the other three, asking as much for the three remaining, as for the reſt: which

*Superbus* amaz'd, gave, and the old trotte vanished. These Bookes contained manifest prophesies of the Kingdome of Christ, his Name, his Birth, and Death. They were burned by the Arch-traytour *Stilico*, so that those Prophesies which are now extant, are onely such as are extracted out of others writings.

The eight was called *Hellespontica*, borne at *Marmisea*, in the Territory of *Troy*. A woman shall descend of the Jewes, called *Mary*, and of her shall bee borne the Sonne of God, named *Iesus*, and that without carnall copulation: for shee shall be a Virgine before and after his Birth; he shall be both God and Man; hee shall fulfill the Lawes of the Jewes, and shall adde his owne Law thereunto: and his

King-

Kingdome shall remaine for ever.

The ninth was of *Phrygia*, and prophesied in the town of *Ancyra*: one of her sayings were: The Highest shall come from Heaven, and shall consume the counsaile in Heaven, and a Virgin shall bee shewed in the valleyes of the desarts.

The tenth was *Albunea*, surnamed *Tiburtina*, because shee was borne at *Tybur*, 15 miles from *Rome*. The invisible Word shall be borne of a Virgine: hee shall converse among sinners, and shall of them bee despised. *Lactantius Firmianus* reciteth divers of their prophesies, without making any particular mention of them: they are to be referred especially notwithstanding (as it should seeme) unto *Sibylla Samberta*, who

wrot

wrote 4 Bookes in verse, chiefly intreating of the comming, miracles, and life of *Christ*, whereunto the sayings of all the other Sybyls are conformable.

*Austine* likewise in the 23 Chapter of his 18 booke *De ciuitate Dei*, reciteth these Prophecies as followeth. Then he shall bee taken by the wicked hands of the Infidels, and they shall give him buffets on his face with their sacrilegious hands, and they shall spit upon him with their foule and accursed mouthes. He shall turne unto them his shoulders, suffering them to bee whipped, yea, he shall hold his peace without speaking ere a word, to the end that none shall know from whence his words proceede. He shall also be Crowned with Thornes, they shall give him

gall to eate, and vinegar to drinke: Behold the feast that they shall make him: in so much that thou ignorant and blinde people shalt not know thy God conversing among men, but thou shalt crowne him with Thornes, mingling for him gall and vinegar. Then the vaile of the Temple shall rend, and at mid-day it shall be darke night for the space of three houres. So the just shall dye the death, and his death or sleepe shal continue three dayes: and when hee shall have beene in the bowels of the earth, he shall rise againe, and returne to life.

*Lactantius* moreover, *Lib.* 4. *Chap.* 15. rehearseth these Prophesies of them. Hee shall raise the dead, the impotent and lame shall goe, and runne nimbly, the deafe shall heare, the blinde

blinde shal see, the dumbe shall speake freely. And a little before that, saith, with five loaves and two fishes hee shall nourish in the Desarts 5000 men, and the fragments thereof shall bee sufficient to satisfie many more. Many other things were foretold by these *Tibyls*, as well of the ruines of great States, as of *Christ*.

*The twelve Apostles with their Martyrdomes.*

IAmes the Sonne of *Zebedee*, called *major*, for that hee was chosen to be an Apostle, was sent to convert *Spaine*, from whence by reason of the obstinacy of the people, (for he converted in all but nine persons) hee returned shortly againe to preach in *Iudea*. Where by the envy

envy of a Jewish Bishop called *Abiathar*, he was accused, and beheaded by the consent of *Herod Agrippa*. His body was conveyed by his Disciples first to *Jerusalem*, and from thence to *Spaine*, where it yet remaineth in *Compostella*, a famous pilgrimage.

*James*, the sonne of *Alpheus*, called *minor*, for that hee was last chosen, hee was the first Bishop of *Jerusalem*, and that by the space of thirty yeares: and then as he was preaching in the Temple, he was throwne headlong downe by the Phariſes, and by them stoned to death. He was buried by the Temple.

*Simon*, by Christ called *Peter*, through the indignation of *Nero*, because he had overcome *Simon Magus*, was crucified with his head downeward, according

cording as hee desired.

*Saul*, after his conversion called *Paul*, after hee had endured and escaped many dangers and torments, as beating with rods, and put in the Stockes by *Philippus*, stoned in *Lystra*, delivered to wilde beasts in *Ephesus*, bound and beaten in *Ierusalem*, and many others; lastly came to *Rome*, where by the commandement of *Nero*, he was beheaded, (because hee was a Romane borne) the same day that *Peter* was crucified. *Paul* in stead of *Iohn*, because hee ended not his life with Martyrdome.

*Philip*, after hee had preached through the whole Countrey of *Scythia*, and converted a great part thereof in the space of twenty yeares, was at the last in the Citty of *Hierapolis* (when

(when hee had there extirped the Hereſie of the *Hebeonites*) faſtned to the Croſſe, and ſo dyed.

*Bartholomew* went to preach in *India*, and afterward came to *Albania* a City of *Armenia* the greater, where hee converted the King of that City, and deſtroyed the Idols, wherefore by the commandement of *Aſtiagus*, brother to the King *Polemius*, whom hee had converted, hee was fleade alive. His body was afterwards brought to *Italy*, and is, as ſome ſay, at *Rome*.

*Andrew*, *Simon Peters* brother, went firſt to preach in *Achaia*, and afterward preached in *Scythia*: But laſtly hee was taken at *Patras*, a City of *Achaia*, by *Egeas*, Proconſull of that Province; who, becauſe he had

conver-

converted his Wife *Maximilla*, cast him in prison, where he was sore beaten, and lastly stretched out, and bound on a slope crosse, to augment his torment, and so dyed.

*Thomas* preached the Gospell to the *Parthians*, *Medes*, *Persians*, *Hyrcanians*, *Bragmans*, and converted a great part of *India*. He was by the Infidels throwne into a burning Furnace, and came out unhurt. Finally, because he prayed God to destroy the Idoll of the Sunne, which the Infidels would have compelled him to worship, hee was by them thrust through with Speares and Swords.

*Mathew*, after hee had preached much in *Judea*, he went into *Ethiopia*, and there converted the greatest part of the Country. Finally, having newly

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ended his prayers, and lifting up his hands to Heaven by the Altar, certaine spies came behinde him, and ranne him through with their Swords: which was done by the commandement of ot'a King of those Countries.

*Iudas*, called also *Thaddæus*, after the Ascension of our Lord, was sent by *Thomas* to heale *Abgar* King of *Edissa*: afterwards he preached in *Persia*, and *Mesopotamia*, and converted many cruell and barbarous people. Lastly, hee came to *Persia*, where for confounding of their Idols, hee was suddenly runne upon, and murdered by the *Pagan* Bishops of that Countrie. He is buried at *Nisre* a Citty of *Armenia*.

*Simon*, called *Chananæus*, brother to *Thaddæus*, and *Iames* the lesse; after hee had preached in

*Egypt*

Ægypti, returned to *Jerusalem*, whereof by the consent of the Apostles hee was made Bishop after the Martyrdom of his brother *James*. As touching his Death and Martyrdome, some say, that he suffered with his brother *Judas Thaddeus* in *Persia*; others, that hee was through the envy of *Heretiks*, accused to be a Christian before the Consull *Atticus*, and therefore crucified as his Master was.

*Matthias*, after the ascension of Christ, chosen by the Apostles to supply *Judas* roome, was born at *Bethlehem*, & descended of the *Tribe* of *Juda*, he preached altogether in *Judea*, where lastly he was accused by his enemies of perjury, or rather blasphemy, and therefore he was condemned to bee stoned to death by two men, during which torment,

torment, one smote him with a hatchet, and so he suffered Martyrdome.

*The tenne persecutions under the Roman Emperours.*

THe first beganne in the 13 yeare of the reigne of *Nero*, in such sort, that the Christians were faine to hide themselves in eaves of the earth.

The second beganne in the 12 yeare of the reigne of *Domitian*, who caused S. *John* the Evangelist to be put in a vessell of burning oyle, whereof he received no hurt.

The third beganne in the tenth yeare of the Reigne of *Traian*, which ceased afterwards by the pitty and meanes of *Pliny* Second, prefect of the Empire.

The fourth began under *Mar-*

cus Antonius, and Aurelius Commodus Emperors.

The fift beganne at the commandement of the Emperour *Severus*.

The sixt began at the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperour *Decius*, and continued cruelly.

The eighth began under the Emperour *Valerius*, who though at the first he were a Christian, yet afterwards being corrupted by certaine Heretickes, hee became a most cruell persecutor of *Christ* his *Church*.

The ninth began under the Emperour *Aurelianus*.

The tenth beganne by the commandement of the Emperours *Diocletianus* and *Maximianus Herculeus*: this persecution

was far more cruell and generall then any of the rest; insomuch that *Diocleſianus* in the orient, and *Maximianus* in the occident deſtroyed all Churches, and tormented the Christians with all ſtrange torments.

## *The eight times that Rome hath been taken.*

*Rome* was first taken by the *Gaules*, under the conduct of their Captaine *Brennus*, the yeare of the foundation of the Citty about 365, and the yeare of the world 4835, and the yeare before Christ 364. This *Brennus* is by the *Britaine* and English Chronicles reported to bee a *Britain*, and brother to *Belinus* King of *Britain*; but neither the Chronicles of *Rome* nor of *Gaul*, doe speake of any such matter.

*Rome*

Rome was secondly taken by *Alarike*, King of *Gothes*, after he had held his siege to it the space of two yeares, which befell the yeare of the foundation of the City 1164, the yeare of our Lord 412, and the 23 yeare of the Empire of *Honorius*. It is written in the Chronicles of *Constantinople*, and in other places, that as *Alarike* (being a Christian) marched with his Host towards *Rome*, a certaine Monke, of holy life and great authority, came unto him, who having audience, admonished and counsailed him to breake off that evill purpose, and to remember that he was a Christian, and that for Gods sake he would moderate his wrath, and that he should not take pleasure in the shedding of Christian blood, sith that *Rome* had no

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in any respect offended him. Unto whom *Alaricke* answered; Thou must understand, man of GOD, that it proceedeth not of mine owne will that I goe against *Rome*: but contrarily I assure thee, that every day there commeth unto me a man, which constraineth and importuneth me thereunto, saying unto mee, Hasten thee, goe against *Rome*, destroy it utterly, and make it desolate. At which words the religious man being astonished, durst not reply: and so the King followed his enterprise.

*Rome* was thirdly taken by *Genserike*, King of *Vandales*, the yeare of the foundation of the City 1101, the yeare of Christ, 455, who sacked and burned in many places, which befell in the Empire of *Marcian*.

*Rome* was fourthly taken by *Totila* King of *Gothes*, who because hee could not obtaine peace of the Emperour *Iustinian* (who trusted too much in the power of his Lieutenant *Bellisarius*) commanded the Cittizens to avoyde the Citty, and afterward burned, sacked, and destroyed almost all the Citty, Walls, and the Capitoll, and made it altogether desolate, in so much that never since it could bee repaired according to the first forme, although a while after, *Bellisarius* peopled and repaired a great part thereof, and calling againe the old inhabitants, fortified and strengthned much the Walls. This desolation, and of all other most lamentable, happened the yeare after the foundation of the Citty 1300: after *Christ* 1[illegible], and

the 21 yeare of the Empire of *Iustinian*.

*Rome* was fiftly taken by the same *Totila*, King of *Gothes*; after that *Bellisarius* had repeopled and repared it: but whereas before he had almost destroyed it, hee now called againe the Cittizens, which were fled at this comming, and travailed all hee could to restore and repaire that which he had destroied: and behaved himselfe towards his subjects, and especially towards the *Romans*, not like a stranger, but a Father. This happened but three yeares after he had destroyed it.

*Rome* was sixtly taken by the *Moores and Sarracens*, followers of *Mahomet* his Law, which in great multitude came into *Italy*, and in the yeare of our Lord 133, sitting in *Rome*,

*Gregory* the fourth, and governing the Empire *Lewis* the first, beseiged, tooke, and sacked *Rome*, prophaning the temple of Saint *Peter*: which done, they returned to their ships, charged with prey and prisoners.

*Rome* was seventhly taken by *Henry* the fourth of that name, Emperour of *Germany*, sitting in *Rome Gregory* the seventh: this time *Rome* was most cruelly destroyed, by reason that both the armies of the Pope and the Emperour skirmished, and fought long within the City, and the Capitole, which had beene before destroy'd, was now againe repaired, which befell the yeare of our Lord 1082: *Authors* write, that *Rome* was never so much endamaged at any time, as at this, by reason of the lamentable destruction that was done by

by the *Normans* on the Popes side, and *Germans* for the Emperour.

*Rome* was last taken by *Charles* the last Duke of *Bourbon*: who being slaine as hee scaled the walls at the first assault, and by that chance the Souldiers being in liberty, and without a Head, pitifully destroyed the City, and committed all kinde of enormities, and barbarous cruelties, saving that they burned not the Churches, although they spoyled and robbed them to the uttermost: For a great part of the army were *Germans*, and most of the *Germans Lutherans*. This adversity happened to *Rome* the yeare of our Saviour 1527, sitting at *Rome Clement* the seventh, and governing the Empire *Charles* the fift.

## The seven Electors of the Emperour of Germany.

THree Ecclesiasticall: that is to say, the Archbishop of *Mentz*, called the Arch-chancellour of *Germany*: the Arch-Bishop of *Colen* called the Arch-chancellour of *Italy*: and the Arch-bishop of *Triers*, called the Arch-chancellour of *France*. Foure Temporall: the Marquis of *Brandeburg* great Chamberlaine of the Empire: the Duke of *Saxony* beareth the Sword before the Emperour, the Count *Palatin* of *Rhene*, Carver, Arch-sewer in carrying the Plate: the King of *Bohemia* taster to the Emperour, or Cupbearer. These Electors were first ordayned by the Emperour *Otho*, third of that name, and confir-

confirmed by *Gregory* the fifth, in the yeare of our Lord 1000, to take away the dissention which before times had beene for the choosing of Emperours; and ordayned moreover, that being chosen by these seven Electors, hee should bee called *Cæsar*, but being afterwards crowned by the Bishop of *Rome*, he should be called *Augustus*.

*The three Crownes of the Emperour.*

THe first Crowne is of *Silver* for the Realme of *Germany*, and is kept at *Aix* the Chappell. The second Crowne is of *Iron*, for the Realme of *Lombardy*, and is kept at *Modene*, a little towne not farre from *Milan*. And the third of *Gold*, for the Empire of *Rome*, where it is kept.

## The twelve peeres, or Pairs of France.

IN the Realme of *France*, to be a Peer is the greatest dignity under the King, for that in many things they have almost equall authority with Kings; for Peere in the French tongue signifieth equall. But becauſe it may bee too prolixe a matter to ſpeake of their prerogatives, it ſhall ſuffice to number them, and each of their offices at the ſacring or coronation of a new King. The ſe ancient Peers are twelve in number, whereof ſixe are of the Clergy, and ſixe are Lay men: the ſixe of the Clergy with their offices at the Coronation, are the Archbiſhop and Duke of *Reims*, which hath his accuſtomed

stomed charge to oynt and consecrate the King: the Bishop and Duke of *Lacon*, whose office is to bring the holy Ampoule, or divine water, wherwith the King is annointed: the Bishop and Duke of *Langres*, whose office is to bring the Scepter and the hand of justice; the Bishop and Earle of *Beauvais*, bringeth the Kings cloake; the Bishop and Earle of *Chaalons*, bringeth the Kings Ring; the Bishop & Earle of *Noyon*, bringeth the Kings girdle. The sixe temporall Peeres with their offices at the Coronation, are the Duke of *Burgundie*, Deane or chiefe of the rest, whose office is to bring the kings crowne: the Duke of *Guyen* bringeth the first square banner: the Duke of *Normandy* bringeth the second square banner: the Earle

of *Tholouse* bringeth the Kings spurs: the Earle of *Champaine* bringeth the kingly Banner, or the Standart of Warre: and the Earle of *Flaunders* bringeth the Kings sword. And although the five first temporall Peeredomes be united to the crowne, and the first bee subject to another Prince, yet at the Kings coronation, there are other Noble men appointed to supply their roome and offices. These bee the twelve ancient Peeres, although since their creation others have beene made, which though they have like authority to judge in the Court of Parliament, yet they want offices at the Kings coronation, and beare not that majesty that the other Peers doe, for that they are not of so great antiquity.

## The eight Parliaments of France.

THE chiefe and generallest Justice of the Realme of *France*, is continually kept in eight Cities, wherein are Palaces made expresly for that purpose: and this generall kinde of Justice is divided into eight parts, according to the eight Cities, and every of them are called Parliaments, which differ very little from our Termes: but whereas these are but foure times in a yeare, those are continually kept, each of them having instead of our Lord Chancellor a chiefe President.

The first and chiefest of these Parliaments is that of *Paris*, called

called the Court of the Peeres of *France*: and to the equity and judgement of this Parliament, many forraigne Kings and Princes have submitted themselves in matters of greatest importance, as to the most venerable, and chiefest Senate of Justice in the world. Such were the Emperor *Fredericke* the second, called *Barbarossa*, King of both *Sicils*; when hee submitted himselfe to the judgement of this Court of Parliament, as touching all the controversies of his Empire and Kingdomes; which hee had against Pope *Innocent* the fourth: *Philip* Prince of *Tarent*, and the Duke of *Burgundy*, who submitted themselves to this Parliament, for the controversie betwixt them upon the expences of the recovery of the Empire of *Constantinople*,

stantinople. The Duke of *Lorrain* subject to the Empire, and the Lord *Guy* of *Chastillon*, who submitted themselves to the judgement of this Court, as concerning the limitation of their lands and possessions: the Daulphin of *Vienna*, and the Earle of *Savoy* submitted themselves to the judgement of this Parliament, concerning the suit betwixt them, for the homage of the Marquisat of *Saluces*. Moreover, without the consent of this Parliament, it hath not beene seene that the Kings of *France* have done or passed any matter of importance touching the state of the Realme, so much is it respected both within the Realme and abroad. This Court of Parliament was first ordained by *Philip the faire*, King of *France*.

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The second Parliament is at *Bordeaux*, for the countries of *Guyen, Gascoine, Xainctonge, Perigort*, part of *Poictou*, and others: and was first ordained by *Charles* the seuenth.

The third parliament is at *Rouen*, for the dukedome of *Normandy*, first made Exchequer by *Philip the faire*, and afterwards continuall Parliament by *Lewes* the twelfth.

The fourth Parliament is at *Tholouse*, first ordayned for certaine times in the yeare by *Philip the faire*, and afterwards made continually by *Charles* the seuenth, for the Country of *Languedoc*.

The fift Parliament is at *Grenoble*, for the country of *Dauphine*, instituted by *Lewes* the 11.

The sixt Parliament is at *Dijon* for the Dukedome of *Burgundy*

*Kendy*, it was likewise ordained by the said *Lewes* the 11.

The seventh Parliament is at *Aix*, for the Earledome of *Provence*, appointed by *Lewes* the 12.

The eight Parliament is at *Renes* in *Britaine*, ordayned by *Henry* the second. Of all these Parliaments *Paris* Parliament is the chiefe, and certaine cases are reserved to be judged onely at the Parliament of *Paris*.

## *The seven Saxon Kingdomes that England was deuided.*

THe first, was the Kingdome of *Kent*, which had his beginning of the *Saxon Hengist*, in the yeare of our Lord

476: and the fift yeare of *Vortiger* King of *Brittaine*, his last reigne, (for hee had beene deposed) the Kingdome continued 341 yeares, till that *Egbert*, King of *West Saxons* vanquished *Bulred* last King thereof, and joyned it to his owne Kingdome.

The second Kingdome was of *Sussex*, or *Southsaxons*, which began by the *Saxon Ella*, in the yeare of our Lord 482, and the second yeare of *Aurelius Ambrosius* King of *Brittaine*. This Kingdome continued not above 112 yeares.

The third Kingdome was of *East-angles*, or East *Englishmen*, and contained *Northfolke* and *Suffolke*: it was first begunne by the *Saxon Uffa*, about the yeare of our Lord 492: and the 11 yeare of *Aurelius Ambrosius* King

King of *Britaine*. This Kingdome continued 176 yeares, the last King whereof was Saint *Edmond*, martyr'd by the *Danes*.

The fourth was the Kingdome of *Westsaxons*, containing the West-countrey of *England*, and had his beginning by the *Saxons Cerdicus*, the yeare of our Lord 521. and the fift yeare of *Arthur* the great King of *Britaine*, and endured from the fift yeare of *Cerdicus*, to the last of *Alured*, the terme of 372 yeares. The Kings of this Countrey subdued at length all the other five Kingdomes, which *Egbert* began, and *Alured* finished, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of *Northumberland*, containing the Countries betwixt the river

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of *Scotland* and *Scotland*, had his beginning of the *Saxon Ida*, King of *Bernicia*, the yeare of our Lord 547, and the second of his yeare of the reigne of *Aurelius Canon*, King of *Britaine*. This Kingdome of *Northumberland* was at the first divided into two Kingdomes, the one was called the *Bernicia*, which bendeth towards the North, and the other *Deyra* (about) the Countrey of *Durham*, and this kingdome continued some while under one King, sometime under two, the terme of 409 yeares first under the *Saxons*, and then under the *Danes*.

The first Kingdome was of the East *Saxons*, or *Essex*, which began by the *Saxon Sebert*, the yeare of our Lord about 614, and continued from the beginning of the reigne of *Sebert*, till

the

the eighth yeare of *Edward* the elder, 293 yeares.

The seventh Kingdome was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glocestershire*, and others: and was the greatest of all the other, taking his beginning of the *Saxon Heptarchy* in the yeare of our Lord 586, after the comming of *Hengist* 126 yeares: during the reigne of *Cadwan* King of *Britaine*, and continued from *Penda*, till that *Edward* the Elder chased out the *Danes* about 280 yeares. These 7 Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this *Iland* of *Britaine*, and continued a long space.

Sixe

## Sixt Orders of Chivalry, which continue at this day among Princes.

THe first and ancientest of these Orders of Chivalry or Knighthood, is the Order of the Garter, instituted the yeare of our Lord 1344 in *Burdeaux*, chiefe City of the Dukedome of *Guyne* in *France*, by *Edward* 3. King of *England*, and then possessor of that Dukedome, which Order hee consecrated, and dedicated to Saint *George*: though the motive of the institution thereof, proceeded of the losse of a Garter, which hee supposed to have bin the Countesse of *Salisburies*: but I referre the *Reader* to the Chronicle.

Chronicle. And it happened in this manner: As one day hee was entertaining her with pleasant talke, a Garter chanced to unloose and fall downe, the King endeavouring to take it up, wittingly caused such a jest, as moved the Noblemen to laughter: the Countesse thereat disdaining, and blaming that more then seemely familiarity of the King, for that hee had caused such a jest among the Assistants, said sharply to him, and the jest, *Honi soit qui mal y pense*: which Englished, is, *Evill to him that evill thinketh*. And the King in recompence of his rashnesse, sayd forthwith, that before it were long, those Noblemen which had made a jest and laughing at the Garter fallen downe, should esteeme themselves much honoured to weare

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it for a marke of Honour and Chivalry, and thereupon ordayned the said order, and dedicated it to Saint *George*, and made thereof 26 Knights, and ordained that they should weare their Cloakes of Violet-colour Velvet, their hoods of red Velvet, lined with white Damaske, their Bases of red Velvet, and under the left knee a blew Garter, buckled with Gold, garnished with pretious stones, and about it wrought these words of the Countesse of *Salisbury*: *HONI SOIT QVI MAL Y PENSE*, and a collar of Gold, full of red and white Roses, with an Image of S. *George* hanging thereon: and about these Roses are written those words which are in the Garter. There are of this Order 26 Knights, of which

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the Kings of England are Sove-
raignes: and this so much desi-
red for the excellency, that
Emperours, Forraigne Kings,
Forraigne Dukes, and divers
Noble men of other Countries
have been followers of it. About
their necke they weare a blew
Ribbond, at the end of which
hangeth the Image of Saint
George, upon whose day the
Installation of the new Knights
is commonly celebrated, be-
ing the three and twentieth of
April. And although it was first or-
dayned at Bourdeaux, yet the said
King Edward the third, would
that the siedge and place of the
solemnizing thereof should bee
at the Church of Windsor, here
in England, where at the same
time he founded Canons, or a
Colledge, for the better prose-
cuted
rity

rity of the Knights of the Order.

The second order in antiquity, is the order of the Annunciation, instituted *Anno Dom.* 1356, by *Amede* the sixt of that name, Duke of *Savoy*, and surnamed, the greene Knight. The Knights of this Order, weare a great collar of Gold, made winding with three laces which are called of Love, wherein are enterlaced these words, *FERT*, *FERT*, *FERT*, every letter importing his Latine word, thus, *F*, *fortitudo*, *E*, *ejus*, *R*, *Rhodum*, *T*, *tenuit*: that is, His Force hath conquered *Rhodes*; and at this Collar hangeth an Image of our Lady, and of an Angell saluting her, and for that occasion is called the Order of the Annuntiation. The collar is of 15 links, to shew the 15 mysteries of the Virgin, each linke being

being inter-woven one with the other, in forme of a true Lovers knot. The number is fourteen Knight, the Solemnity is held annually on our *Lady-day*, in the Castle of Saint *Peter* in *Turin*. This Earle ordained this Order in memory of *Amede* the great, Duke of *Savoy*, which succoured the Knights of Saint *John*, when they conquered the Ile of *Rhodes* upon the *Turkes*, in the yeare of our Lord 1310.

The third in antiquity is the Order of the Goulden Fleece, founded upon the fable of the golden Fleece, that *Iason* with the other *Argonautes* went to seeke in the Ile of *Colchos*, which is to say, that hee went to the Mine of Gold; or in Analogie to *Gedeons* Fleece, as some will, and ordayned by *Philip* the

second, surnamed the good Duke of *Burgundy*, in the yeare 1430: the compleate number of which Order were at first 25 Knights, and raised afterwards by the said *Philip* to 31. *Charles* the fift raised them to 51: and now there bee as many as the King of *Spaine* will investe with it. They weare a Collar of Gold, interlaced with an Iron, seeming to strike fire out of a Flint, the word *ex ferro flamma*; and at the end hangs the Fleece, or *Toison d'or*. Their Cloaks and Hoods are of Scarlet, garded with Embroidery like flames of fire. *Philip* appoynted for the celebrating of that Order St. *Andrews* day, being the 30 of *November*. But the Emperor *Charles*, the fift heire of the house of *Burgundy*, and chiefe of that Order, changed

their

their apparrell, and ordayned that their Cloakes should bee of Crimson Velvet, and their Hoods of Violet colour velvet, and that underneath they should weare a Cassocke of cloath of Silver.

The fourth in antiquity is the Order of St. *Michael* the Arch-Angell, instituted by *Lewis* the 11 of *France*, the first day of *August*, in the yeare 1469: and ordayned that of that Order there should bee 36 Knights, which afterward were augmented to 300. Gentlemen of name and of Armes without reproach, of whom hee himselfe was chiefe and Soveraigne, and after him his successours Kings of *France*. And the brothers or companions of this Order were bound at the receiving thereof, to forsake and leave all other

Orders, if any they had, either of a Prince or any company, only excepting Emperours, Kings, and Dukes, which beside this Order might weare that Order whereof they were chiefe, with the agreement and consent of the King and Brotherhood of the said Order: and in like manner the said King of *France* might weare beside his owne, the Order of other Emperours, Kings, and Dukes. And for the connoissance of this Order, and the Knights thereof, hee gave to every of them a Collier of Gold, wrought with Cockle shells, enterlacing one another with a double poynting Ribbon of Silke, with golden tagges, the word, *Imensi Arenae Oceani*, which King *Francis* the first, because his name was *Francis*, changed into a white

Friars

Friars or *Franciscans*, Girdle, made of a twisted corde, and hangeth on that Collar a tablet of S. *Michael* upon a Rocke, conquering the Divell. Of the institution of this Order, is made a book, containing 98 Articles, wherein are set downe the things whereunto the Knights of this Order are subject.

The fift Order is that of the Holy Ghost, instituted by *Henry* the third King of *France*, on *New-yeares* day, in the yeare 1579. it was called by the name of the Holy Ghost, because this *Henry* was on a *Whitsonday* chosen King of *Poland*. Of this also is written a Booke, contayning the Articles whereunto the Knights thereof are bound. Among the which I have principally noted one, that is to defend and sustaine

the Clergy: For the King doth give to every of them the rent of certaine Abbeyes, religious houses, or other spirituall lands, whereof they shall allow a certaine stipend, to the entertaining of a certaine number of religious persons, in every religious house under him, and for that benefit are sworne at their entring into the sayd Order, alwayes to defend the Spirituality, and maintaine the Clergy in their priviledges: but how they keepe their Oath, it is well seene in every place of their spirituall possessions: and thereof my selve have oftentimes had ocular experience, for travailing in that Countrey, and passing oftentimes by goodly religious houses, I have sometimes for recreation (having well tryed the courteous

courteous demeanor, that commonly religious men use towards strangers that come to view their houses) entred into sundry of them: where I have divers times bin sufficiently enformed by the religious, how the King had given the rents and possessions of their houses to the Knights of his Order, with the conditions already rehearsed, which Knights allow them such bare exhibition, that by reason it is not sufficient to entertaine the fourth part of the number by them appoynted, almost all of them are constrayned either to forsake their houses, and begge, or else there to starve: through which occasion, many goodly religious houses are of late fallen in decay for want of reparation, trimming up, and inhabi-

ting, and will do more and more without a redresse. And this have I learned in divers religious houses, beside the common murmuring of the Clergy: and ſowes may ſee how theſe Knights, called of the Holy Ghoſt, for to defend and maineteine the ſpirituality, doe under pretence thereof, rob, and prodigally waſte the ſpirituall poſſeſſions: ſo that it may ſeeme onely to be a policy (under the correction of better judgement) put in the Kings head, to diminiſh ſpirituall livings (which in that Countrey are wonderfull great) and ſatisfie his prodigall mind, in rewarding by that meanes his flatterers; becauſe through his exceeding lavishnes, he is ſcarce able otherwiſe to reward them. The Biſhop of *Rome* conſidering what diſmembring

of

of Church-lands, and decay of Gods service commeth through this Order in the Realme of *France*, will not grant the confirmation therof, although the king hath beene instant for the same: but notwithstanding the Popes misliking thereof, the Order is maintained, though to the great weakning of the religion in that Countrey: yea, at the last celebration thereof, which was on *New-yeares* day eeven, 1581, I saw three Bishops were admitted into that Order. The Collar is of *Flowers de lyz*, and flames of Gold, with a Crosse, and a Dove on it pendent, representing the *Holy Ghost*, wrought in Orenge tawny Velvet, garnished about with silver beames, which the Knights of that Order weare upon their Cloakes before their heart. Their robe is

a black Velvet Mantle, powdered with Lillies, and flames of Gold and Silver. None are admitted to this Order, who cannot proove their Nobility by three descents at least.

The last Order is of the Bath, brought first into *England* 1399, by *Henry* the Fourth. They are created at the Coronation of Kings and Queenes, and the installation of the Princes of *Wales*. Their duty is to defend true Religion, Widdows, Maids, Orphans, and to maintaine the Kings rights.

## The 13 *Cantons of* Switzerland.

THE inhabitants of *Helvetia* or *Switzerland*, after they had emancipated themselves from the yoake of the Empire, and

and expelled the Nobility of the imperiall faction, began to make leagues and confederacies one Towne with another, to fortifie themselves by that meanes against forraigne invasions, if any happened. And in processe of time, within little more then an hundred yeares, are increased to the number of 13, which they call Cantons, by which the whole Countrey of *Swisse* is governed and defended. And heere (according to their antiquity) I place them: the first that confederated together, and gave example to the rest, were *Vri*, *Switz*, *Vnderwald*, Villages: and these three by little and little, have drawne to their faction all the rest that follow. *Lucerne*, *Zurich*, Cities; *Glaris*, *Zug*, Villages: *Berne*, *Fribourg*, *Soulleurre*, *Basle*, *Schaffouse*, Cities,

Cities and perfect Villages. Whereof 7 professe the Romish Religion, viz. *Vri, Switz, Vnderwald, Zug, Lucerne, Fribourg,* and *Soulsures*, the rest are *Zuinglians*: which diversity of Religion hath caused dissention, and mortal warres of late yeares amongst them, although they bee all sworne together to defend their liberty against Strangers.

*Nummus sed animus.*

FINIS.